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THE GREAT
FOLLY,
Superstition, and Idolatry,
OF
PILGRIMAGES
IN
IRELAND.

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THE GREAT
FOLLY,
Superstition, and Idolatry,
OF
PILGRIMAGES
IN
IRELAND;

Especially of that to
St. Patrick's Purgatory:

TOGETHER,

With an Account of the Loss that
the Publick sustaineth thereby;
truly and impartially Represented.

By JOHN RICHARDSON, *Rector of the Pa-
rish of Belturbet, alias Annah.*

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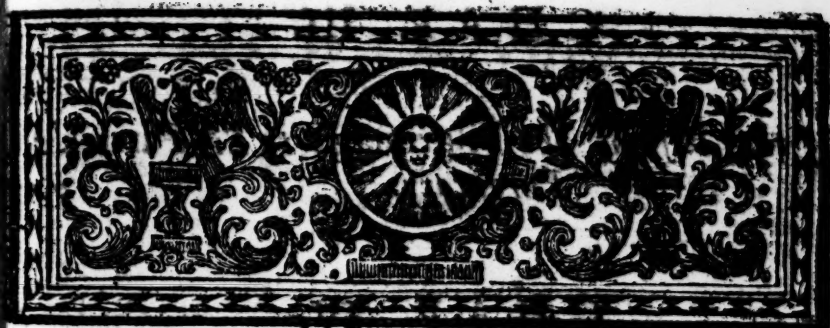
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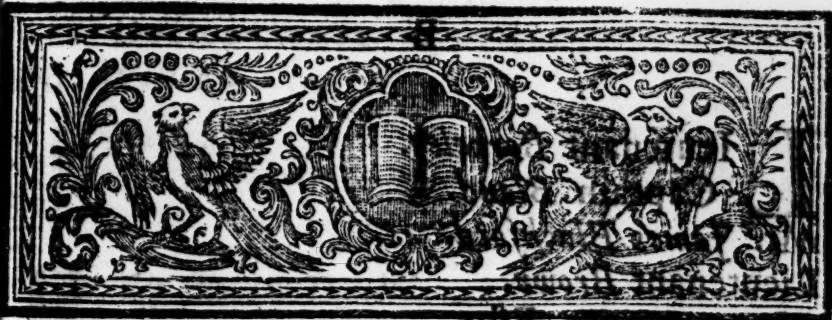
CHAP. VIII.

Some useful and feasible Observations from
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Superior and Illustrious

PILGRIMAGES

IN

IRELAND

Especially of the

Patrick's Purgatory.

TWO VOLUMES

With an account of the facts that
the Publick testimony thereby;
truly and impartially reported.

John Richardson, Author of the
History of the County of Down.

Printed by J. H. and sold by J. H. and J. H.
in the City of London.



To the Reverend
Robert Maxwell, D. D.

Prebendary of

T Y N A N,

In the Diocese of

A R M A G H.

Rev. Sir, and much honoured Patron.



HE, that receiveth
a considerable Fa-
vour from ano-
ther, ought never
to forget it; but should al-

A 2

ways

ways retain a just Sense of the Benefit, and a grateful Remembrance of the Benefactor. And this is due especially to publick spirited Benefactors, who have so wisely dispensed their liberal Donations, that they shall extend to Posterity, and do Good to future Generations, as well as the present. The Memory of such generous Minds should be preserved from Oblivion, and the Fame of their Pious and Charitable Deeds should be Transmitted to After-Ages, with Honour and Esteem, as a Reward justly due to Them, and an Induce-

Inducement to others to do the like. For these Reasons, I have long wished for an Opportunity of making a publick Acknowledgment of the Noble Benefactions which this Parish hath received from You and Your Family; and of rendring the Remembrance of them, as lasting as I can. The House in which I dwell, together with a convenient Domain of good Land, in the Corporation of *Belturbet*, and near the Parish Church, You have Purchased and Granted to the Ministers of this Parish for Ever. For which, both the Ministers, and

and Parishioners, and especially the Corporation of *Belturbet*, have great Reason to be thankful to You, and to have Your Memory always in great Esteem: It being a great Encouragement for a Minister to Reside, to have a comfortable Habitation near the Church, prepared to his Hand; and it being no small Advantage in many Respects, to so large a Congregation, and particularly to a Town (in which a considerable Number resort every Day to publick Prayers) to have their Parish Minister constantly Residing among them. One of your
Uncles

Dedication.

v

Uncles, hath left One Hundred Pounds, and ordered the Interest thereof to be distributed Yearly to the Poor of this Corporation (another valuable Obligation to that Body.) And another Uncle left another Sum the Interest of which is, according to Your Direction, distributed among the Parishioners in General, by the Minister and Church-Wardens : To this End, there are publick Books of Account kept, in which the Disbursements are set down and Subscribed. By these Means, honest House-keepers reduced to want are relieved

vi *Dedication.*

lieved and set up again, several numerous Families that must have been a Burthen to the Publick, are put into a Capacity of maintaining themselves, the Children of poor Parents (as Occasion offers) have their Schooling payed for, and Orphans and poor Children are put out to Apprenticeship; so that these Benefactions are lasting Funds of Piety and Charity in this Parish, for the Support of Religion, for the Relief of the Poor, and for Lessening of their Number, a Thing much wanting in this Kingdom. I could instance many
more

more of your Pious and Charitable Benefactions, but I leave that to such, as are more immediately concerned in them. What I have mentioned have enabled the Ministers of this Parish to live comfortably themselves, and to do much Good to others in this Place; and therefore I hold my self obliged to make all the grateful Returns in my Power, and upon all Occasions to shew my good Wishes for the Prosperity of an Ancient and Worthy Family, whose Zeal for the *Protestant* Religion hath been remarkable, and whose Works

B of

of Piety and Charity are so
Beneficial in that Part of
the Vineyard, in which Pro-
vidence hath placed me.

I am with great Respect

and Sincerity,

Reverend SIR,

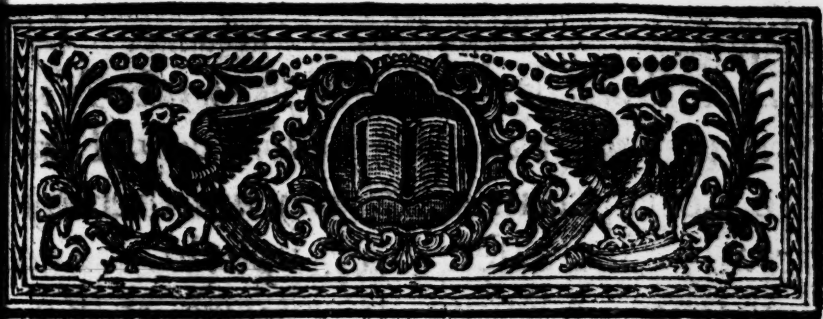
and much Honoured Patron ;

Your most obedient and

affectionate Servant,

*Manse Maxwell,
October 5. 1727.*

John Richardson



T H E
P R E F A C E.

AFTER all the Books, that have been writtten with so much Learning and Judgment against the Church of Rome, some, perhaps, may imagine, that there is little or no need of this Treatise ; I shall therefore acquaint the Reader with the Reasons, that induced me to set first about, and now to publish it. Every Body knows how excessively the Irish are addicted to Pilgrimage, there being few Parishes in the Kingdom, in which there is not some Thing or other, to which they frequently
B 2 Resort

The P R E F A C E.

Resort on a Superstitious account. Of this the Parliament thought fit to take Notice, very justly and wisely Observing, That the Corruptions of Popery are thereby greatly increased and upheld. The Invocation of Saints, Worshipping of Relicks, the Delusions about Purgatory, Works of Supererogation, and Transferring of the pretended Merits of one to another, being apparently kept up and propagated by this Practice. Their Devotion at those Places of imaginary Sanctity is founded upon ridiculous Fables and Legends, and made up of many foolish and absurd Rites, which are recommended to the credulous People as effectual means of Salvation, and the whole is very much polluted with Idolatry. The People are thereby put to needless expence of Time and Money, and their Priests make no small Profit of it. To prevent all this, Pilgrimages are strictly prohibited by Law, and all Crosses, Pictures, and Inscriptions that are any where publickly set up, and are the Occasions of any Popish Superstitions are ordered to be demolished. But notwithstanding

The P R E F A C E.

withstanding this, Pilgrimage is continued as much as ever: When any Superstitious Place is defaced or demolished, they repair it, and seem to be more inclined to Resort to it than formerly. They account it Meritorious to adhere obstinately to a Practice prohibited by Hereticks, and if any Punishment be inflicted upon them for it, they believe they suffer for Righteousness sake. It was therefore thought, that it might not be improper or unseasonable, to shew them the folly and unprofitableness of their Pilgrimages, and to prove that they are contrary to the Law of God, as well as Man. When Men have been long used to any ungodly Custom, and taught from their Cradles that it is profitable to Salvation, it becometh necessary to endeavour to Reason them out of it, and to convince them, that they are obliged in Point of Religion, as well as Interest to quit it. Besides, Pilgrimage is not a good Practice, springing up wholly from the Superstitious Humour and Inclination of the People, but it is to be charged on the Church of Rome, as an established Ordinance

THE PREFACE.

*Ordinance in their Religion: There is an * Office in the Ritual for Blessing of Pilgrims, before they begin their Journey to any Holy Place, and † another to be used after their Return: And there is a Mass appointed in the || Missal to be said for them. Pilgrimage is also pleaded for and recommended by learned and eminent * Persons in that Church, as tending to the Honour of God and his Saints, and to the increase of Devotion. And there are but few of their Clergy, it is to be feared, who do not promote and encourage it, as well they might, were it as beneficial and edifying to the People, as it is profitable to themselves, and convenient for carrying on their own Designs. Who knows therefore, but it may be of some use to search into the Original of Pilgrimage, and to consider by what Means, and for what Ends and Purposes it hath*

* *Rituale Romanum Pauli 5. Pont. Max. Jussu editum, Parisiis. A. D. 1675. pag. 210.*

† *Ibid. p. 213.*

|| *Commune Sanctorum. p. 71.*

* *Baronius & Bellarmine.*

The P R E F A C E.

been, and still is carried on as a Part of the Popish Religion. And it is to be Hoped, that the setting this matter in a clear Light may have good Effect both upon the Popish and Protestant Reader. When the serious Papist sees the Impiety and Absurdity of this Practice, and withal considers the Gain it brings in many Places to those who keep it up; it may be expected, that he will also seriously consider with what Safety, he can give himself up to the Conduct of such deceitful Guides, as do not stick for their own Ends, to impose the most unreasonable and extravagant Things upon the People committed to their Care, and would make them believe, that they may obtain the Favour of God by ways and means, whereof our blessed Saviour and his Apostles have not said one Word in the whole New Testament; nay, which Men of great Knowledge and Understanding among the * Heathens ridiculed, and looked upon as utter-

* Ah nimium faciles qui tristia Crimina Cædis, flumineâ tolli posse putatis Aquâ. *Ovid.*

The P R E F A C E.

ly destitute of any Worth and Vertue. And when the good Protestant observeth how miserably the Natives are deluded, how gross their Superstition and Idolatry is, there is no doubt, but it will move his Compassion and Charity, and stir up his Zeal for their Conversion.

It had been an endless Work to give an Account of all the Superstitious Places and Things in this Kingdom, of all the Lakes, Ponds, Wells, Trees, Stones, Crosses, Images, and Relicks, in which the Natives place a great deal of Vertue and Holiness, and to which they often go in Pilgrimage, with a firm belief that they shall procure great Blessings by Bathing in the Waters, or by Bowing down to, Kissing, Touching, nay, the very coming near those Trumperies; I have therefore mentioned only a few of them, from which any one may form a Judgment of the rest. And I have insisted chiefly on that to Patrick's Purgatory, because it hath most Votaries, and is the most remarkable in the Kingdom, or perhaps in the whole World, for Superstition and Idolatry;

The P R E F A C E.

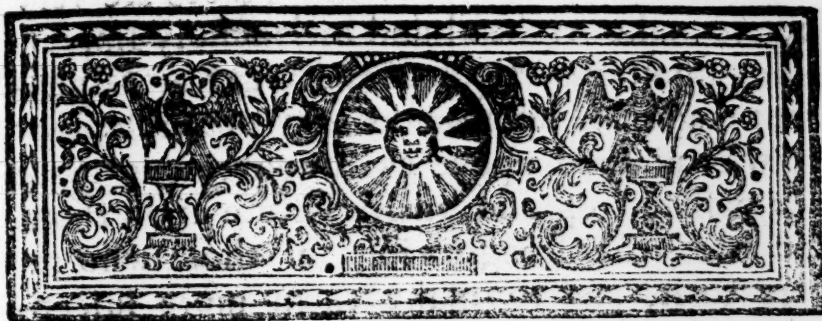
latry; and the same Reasons and Arguments, that confute the Pilgrimage to this Place, will serve against any other.

I have nothing further to Trouble the Reader with upon this Occasion, but to acquaint him, that I think my self obliged here to make a grateful mention of the Helps that I received from the Right Reverend the present and the late Bishops of Clogher, towards finishing this Treatise. The Draught of the whole Island, and of all the Superstitious Things in it, was sent to me, by Bishop Ashe; being made by an ingenious and worthy † Clergyman, pursuant to his Lordship's Direction; and I had also the Benefit of some useful Hints, which otherwise might have been wanting here.

† The Reverend Mr. Joseph Story.

C

C H A P.



C H A P. I.

The Description of Patrick's Purgatory.

IN the *Southern Part* of the County of *Donegaul*, near the Borders of *Tyrone* and *Fermanagh*, in the Latitude 54. 10. there is a Lake, now called by the Natives *Loghderg*, about three Miles long, and two broad. It is surrounded with wild and barren Mountains, some of which have their Names from those Saints, who are supposed to have continued there in Prayer for the *Pilgrims*; and that so long, that the Print of one of their Knees is still to be seen in a big Stone, and is adored by the Votaries as a precious Relick. It is almost inaccessible by Horsemen, even in Summer, because of great Bogs, Rocks, and Precipices with which it is environed on all Sides.

Such dismal and loansom * Places are very apt to make frightful and melancholy Impressions upon the Minds of the Weak and Ignorant; and, therefore, it is very probable, that it was pitched upon, as a convenient Place for passing so grand an Imposture upon them. To raise the Imaginations of those who resort to it, and to make them more susceptible of terrifying Ideas, a very strange Story hath been invented, and goes for current, concerning the Reason why instead of *Finlough*, that is, the *White Lake*, it was called *Logh-Derg*, or the *Red Lake*. *Bolar Beman*, a Gyant, and an *Irish* King (as some say) in the Days of yore, having neglected to perform some mighty Feat, which he had engaged to do in his Life-time; *Conan*, another Gyant, (the Son of *Fin Mc Cuil* the great Champion of *Ireland*) finding a little Worm in one of his Jaw-bones, threw it into *Finlough*, where it grew so big within 24 Hours, that the whole Lake could hardly contain it. This Monster, called by the Natives *Caoranach*, would suck Men and Cattle into its Mouth at a Miles Distance, and becoming by this attractive Quality so very pernicious to the Country, that no one durst come near the Lake; at last they came to a Composition, and obliged themselves to send a certain Number of Cattel, to be devoured by it every Day.

* Eagles and wild Geese breed there.

When almost all the Cattel in *Ulster* were destroyed, insomuch that they were forced to send to *Leinster* and *Munster* for Supplies; the People began to threaten *Conan* (as well they might) for bringing so much Mischief upon them. Whereupon, he undertook to be avenged of the Monster, and taking a Dagger in his Hand, went to *Knocknachuinn* (a Mountain near the Lake, where the Prey was usually delivered to it) and was there † swallowed up by it himself. When he was in *Caoranack's* Belly, perceiving that it might be wounded in the Side (which, like *Achilles's* Heel, was the only Part that could be pierced by cold Iron) he cut his Way through it with his Dagger, and swam to the Shore, having lost his Skin and Hair by the Heat of its Entrails, as is supposed, for which Reason, he was ever afterwards called *Conan Muil*, i. e. *bald Conan*. The Monster immediately died, and *Conan* having cut off its Head, threw it upon the Shore, where the Stones were coloured red with the Blood, that gushed out of it, (as the Natives believe :) whereas it is obvious to observe, that it is a Mineral Spring flowing over them, that gives them this Colour. The Blood of the Body ran in so great a Quantity into

† This Fable is taken from *Ovid Metamorph. b. 11.* where it is said, that *Hercules* leapt into the Mouth of a Whale, by which *Hesione* was to be devoured? and sliding down into his Belly, he spent 3 Days in tearing it open, and at last came out, having lost his Hair.

the Lake, that it was red for 48 Hours, and for this Reason it goes by the Name of *Lough-Derg* ever since. *Caoranachs* Bowels were metamorphosed into great Stones, of which there will be occasion to make mention hereafter. The Image of this pretended Monster is cut in Stone, and kept in the Island where *Pilgrims* perform their Devotion, to confirm them in the Belief of this ridiculous Fable.

In this Lake there are many Islands, the biggest of which is by some called *St. Anneogs*, who is said to have been buried in it; by others *St. Fintanus's*; and by others the *Island of Saints*. There was a Convent of Canons Regular, of the Order of *St. Augustin*, subject to the Monastery of the Apostles *Peter* and *Paul* at *Armagh*, erected in it, and a fine Chappel and convenient Houses built for the Monks, over whom a Prior presided, and two of them were usually chosen to receive and instruct the *Pilgrims*. The Remains of these Buildings are still to be seen. It is said that the Passage into Purgatory was first found in this Island; but it being near the Shore, and a Bridge from the main Land into it, which gave the People free and ready Access, this Passage into Purgatory was stopped up, and another opened in a less Island about half a Mile from the Shore, by which Means the Monks wisely gained two Points, viz. the Profit of a Ferry-Boat for wafting the *Pilgrims* over the Lake,

Lake, and an Opportunity of working farther upon the Imaginations of the People, and making them believe, that they were really going into another World. It is now said, that this Passage is hid from them for unknown Reasons, but that in due time it will be discovered by some devout *Pilgrim*. This probably induced one *Ludovicus Pyrrhus* a Native of *Bretagne* in *France*, to try if he could find it out. In order to this, about 34 Years ago, he came to *Logh-Derg*, and employed Labourers to dig and search for it throughout both these Islands, the neighbouring Priests giving their Assistance. He continued two Summers at this Work, and after he had spent almost all the Money he brought with him, fell a trafficking, and applied the Profit to the same Use. At last, as he was searching among the Rubbish of a Dwelling-House in the largest Island, he found a Window with Iron Stanchers, Mr. *Art Mac Cullen* Popish Priest of the Parish, Mr. *Mark Mac Grath*, and Mr. *James Maxwell* a Protestant, who gave me this Account of *Pyrrhus*, being present. There happened to be a dark Cavity under the Window, which made the *Purgatory-Mongers*, at first Sight, believe that it was the Mouth of the Passage, and therefore they cried for holy Water to keep the Spirits from breaking out of Prison; and the Priest immediately left the Island in a great Fright, as he pretended, and reported among the Common People,

ple, that the Way into Purgatory was found out for certain, that he saw it himself, and that it smelt strongly of Brimstone. The rest of the Papists who stayed behind were in a great Consternation, but Mr. *Maxwell* not being so credulous, desired them to have a little Patience, and they would soon be convinced of their Error, which accordingly fell out ; for after digging a little deeper, they found that it was a Cellar-Window ; whereupon *Ludovicus Pyrrhus* ceased from searching any more, and returned to his Native Country. Among the Rubbish they found a little Bell, which is now in the College of *Dublin* ; and an Image, which is now said to be the Image of *Caoranach*, and is kept in the lesser Island for the Satisfaction of the *Pilgrims*. But the pretended Passage into *Purgatory* being (as hath been already said) removed from this into a lesser Island, commonly called *Patrick's Purgatory* ; and this feigned Removal having drawn the *Pilgrims* thither for the Purgation of their Sins ; and it being at present, as it hath been for several Centuries, a Place of great Superstition and Idolatry ; I shall proceed to give a Description of it.

This whole Island is a rocky Piece of Ground, in some Places bare, and in the rest having but a very thin Covering of Earth. It is in Length 126 Yards, in the broadest Place 45, and the narrowest 22 over. The most convenient Landing-Place is on the

South-

South-East Side, (H) where the first Thing remarkable, that occurs, is *St. Patrick's Altar*, (B), with an old Cross within a Circle on it, inscribed *Jacobus Grah fieri fecit, 1632. Jocelin*, in the *Life of St. Patrick*, † saith, that the Pope presented him with a Stone Altar, which had not only the Faculty of Swimming it self, but also of transporting others, of which *St. Patrick* made the following Experiment. As he was about to sail from *Britain* to *Ireland*, a Leper begg'd earnestly to be admitted into the Ship, which the Seamen refusing, he threw this Altar to him; upon which he had a safe Passage, and landed at the same time with those in the Ship. Whether it be pretended, that this is the same Altar, I cannot tell; but it is probable, that this Story might have brought any Thing, that is called *St. Patrick's Altar* into great Esteem in *Ireland*. Next to this Altar is a ruinous Church (b), 40 Foot long, and 11 broad. The Chappel (a) is an Isle on the *South-side* of the Church, 16 Foot square. It hath been partly repaired of late, and covered with Heath. It is open on the Side next the old Church, and hath an Altar on the *South-side*, 4 Foot high, covered with a flat Stone, on the Corner (a) the Figure of *Caoranach* is placed, which is drawn like a Wolf) the most pernicious Animal in *Ireland*) with a Serpent's Tail between its Legs, and thrown over its

† Cap. 27.

Back. The Cave, (c) commonly called *St. Patrick's Purgatory* κατ' ἐξοχήν, and celebrated by some Writers of the Church of *Rome* (and especially *Petrus Lombardus*) as the most holy and most memorable Place in *Ireland*, is about 10 Foot distant from the Church; it is 22 Foot long, 2 Foot and 1 Inch wide, and 3 Foot high; it hath a bending within 6 Foot of the far End, where there is a very small Window or Spike-hole to let in some Light and Air to the *Pilgrims* that are shut up in it. There is little or none of it under Ground, and it seems never to have been sunk deeper than the Rock. It is built of Stone and Clay hudled together, covered with broad Stones, and ail overlaid with Earth; so very different is this renowned Pit, as it is falsly stiled in the Legends, from the Accounts there given of it. The six Circles (d) are commonly called the seven Saints penitential Beds, viz. *St. Brenans*, *St. Catharines*, *St. Brigids*, *St. Columbs*, *St. Moluis*, and *St. Patricks*, and *St. Aveogs*; they are some 9, some 10, and some 11 Foot diameter, but *St. Patricks* is 16, for *Moluis* and he lay together: Their Walls are about 2 Foot high, every one of them having a small Gap for an Entrance into it. The *Irish* believe, that these Saints lay several Nights upon these Beds by way of Penance for their own Sins, and the Sins of the People; which if true, the Hardness of their Lodging made the Penance very severe; for they are so rugged,

ged, and thick set with small pointed Stones, that the greatest Saint in the Church of *Rome* could not bear it now, and much less take any Rest upon them. The Altar of Confession (E) is in the remotest Part of the Island. The Stones (F) lying near one another, part above, and part under Water, are the Monsters metamorphosed Guts. The Stone (G) about 2 Foot and a half under Water, is called *leacna mbonn*, that is, a flat Stone for the Soles of the Feet. It is smooth, having a Hole in the Middle, in which there is another Stone like the Stump of a broken Cross. And they say, that it hath a singular Vertue of curing the bruised and wounded Feet of the *Pilgrims*, that stand upon it, from which it takes its Name. Lastly, there are several Booths or (H) Cabins set up, near the Shore, for the *Pilgrims* to shelter themselves in from the Weather.

Having thus given a Description of the Place, I shall proceed to enquire into the Rise of *Pilgrimage* in general, and of this in particular, and then shew the great *Superstition* and *Idolatry* of it.



CHAP. II.

Of the Rise of Pilgrimage in general.

WHEN the extraordinary Deeds and Sufferings of our Blessed Saviour were new and fresh in the World, many of the Primitive Christians had an earnest Desire of seeing the Places, where he had done and suffered so much for them. The Graves and Sepulchres of the first Martyrs were also visited by them; not that they believed there was any peculiar Vertue or Sanctity in those Places; or that their Prayers were more acceptable at them, than elsewhere; or that there was any thing of Religion or Merit in such Visits: But their Curiosity (which is natural to Mankind) put them upon such Journeys; and it is probable they imagined, that the Sight of those Places would affect their Minds, and stir up an Emulation in them to do or suffer, as they had done, when called to it. Thus

Thus stood this Custom for the first three Centuries at least ; but when the Invocation of Saints and Angels, with all its Appendages, was brought into the Church ; the Abuse of *Pilgrimage* crept in also, and encreased daily, until at last it became extremely corrupt and scandalous. I shall not take upon me to determine at what Time precisely the worshipping of Saints began to be used. The Memory of Martyrs was all along held in great Veneration. The Day of their Death was observed with great Solemnity : And at the Places where their Bodies were buried, Prayers were wont to be offered to that God, for whose Cause they laid down their Lives : * And because the Lord was pleased to give a gracious Answer sometimes to such Prayers ; and it was often confidently reported, that the Martyrs themselves, or Angels representing them, appeared, some began to think that this was procured by the Mediation of the Martyrs, whom they commemorated. After this, it began to be believed that there was peculiar Holiness in their Burial-Places, and great Vertue in their Relicks ; to establish which, it was given out, sometimes by weak, and sometimes by designing Persons, that Miracles were now and then wrought by them. And at last the Saints and Martyrs them-

* *Augustin de Curâ pro Mortuis. cap. 16.*

selves were invoked, and immediately addressed to, both for their Assistance and Intercession.

In this Juncture, it was reported, that there was a wonderful Apparition of a luminous Cross seen over the City of *Jerusalem*, and that the very Cross was found upon which our Saviour suffered. A magnificent Church was built over his Sepulchre, by the express Order of *Constantine* the Great: And the Graves and Tombs of the Saints and Martyrs were splendidly adorned and beautified. All which concurring Circumstances spurred on great Numbers of People to visit those Places, and decoyed them by degrees into the idolatrous Practice of worshipping Saints and their Relicks. And when Things were openly brought to this Pass, *Pilgrimages* became of Course very corrupt. These Places were resorted to with a Belief that Prayers were more acceptable at them, than elsewhere; and that the *Pilgrims* should obtain the Benefit of the Merits and Intercession of the Martyrs, whose Shrines and Relicks they visited.

Jerusalem, *Bethlehem*, and several other Places in *Palestine*, were the first, to which *Pilgrimages* were made: And *Rome* was the next that was repaired unto upon this Account, *ad Salutandum Limina Apostolorum*, to salute the Thresholds of the Apostles, *Peter* and *Paul*; which were certain Steps about the
High

High Altar in *St. Peter's Church*. † It was reported, that the Bodies of *St. Peter* and *St. Paul* were found in that City, That many Miracles were wrought by them, That they were a mighty Safeguard and Protection to the Place, and were instead of Walls and Bulwarks to it. And these Stories drew a great Multitude of *Pilgrims* thither. To encourage them, there was an Inn appointed at *Ostia* for their Entertainment by *Pammachius* in the fourth Century. In the seventh, they were supplied with the finest Bread by the Pope. In the ninth, they were freed by *Pepin*, from paying any Toll or Tribute, as they travelled through *France* to *Rome*. Pope *Zachary* ordered certain Doles to be distributed among them. And *Paschal* enlarged the Revenue of *St. Peregrines* Hospital at *Rome*. And by the Council of *Thoulouse*, held *A. D.* 1229, they were exempted from paying any manner of Taxes. By these

† Illud verò scitu dignum, anno Jubilei antiquitus a *Bonifacio VIII.* Papa instituti, ejus temporis *Christianos* non nisi *Basilicas* Sanctorum *Petri* et *Pauli* Visitasse. Quibus tertiam *Lateranensem* anno Jubilei secundo, 1350. *Clemens VI.* adjunxit; at *Gregorius XI.* ob deiparæ Virginis Devotionem in futuro anno tertii Jubilei quartam addidit Sanctæ Mariæ Majoris, quæ omnes Patriarchales erant. Inde illud mirum, quintam Patriarchalem Ecclesiam *St. Laurentii* extra Muros præteritam fuisse, dignam alioqui propter ejus Excellentiam quæ eodem anno ut aliæ Patriarchales celebraretur. Qua re ab aliquo Pontifice Animadversâ, facile cæteris quatuor insequentibus Jubilei annis addi poterit. Probabilis igitur causa hæc mihi visa est de septem, sive etiam novem Urbis Ecclesiarum frequenti peculiariq; Visitatione. {*Onuphrius Panvinus* de præcipuis Urbis Romanæ Basilicis. p. 19, 20, 21. Edit. Coloniz, *A. D.* 1584.

Means,

Means, as *Pilgrims* were enticed to go in great Numbers to *Rome*, so at the same Time, the Corruption of this Practice encreased exceedingly; for the Custom of carrying about Images, and making Oblations to *St. Peter* did then begin.

After the City of *Rome*, the main Spring of Idolatry, *Compostella* in *Spain*, became famous for *Pilgrimages*, made to the pretended Body of *St. James*. There is no mention made, by any ancient Author, of that Apostle's being in *Spain* at all. *Rodericus Ximinius*, Archbishop of *Toledo*, denied before the *Lateran* Council under *Innocent* the III. in a Debate between him and the Bishop of *Compostella*, that *St. James* ever came into *Spain*, and preached the Gospel there. To which may be added the Testimonies of *Innocent* the I. and *Gregory* the VII. affirming that *Spain* first received the Faith from *Rome*. However this Difference was made up, and the Story passed for Current, that *St. James* being slain by *Agrippa*, his Body was afterwards carried to *Compostella*, in a Ship made of Marble by his Disciples, and was there buried by them. *Baronius* saith that the Memory of it was quite lost, (for who could remember that, which never had any manner of Existence,) until *Theodomirus* Bishop of *Merida* in *Arragon* discovered it by a miraculous Light in the Time of *Alphonfus Castus*, A. D. 816. When this Body was said to be found, it is not so much as pretended, that
there

there was any Mark, or Inscription, whereby it appeared to be St. *James's*. Nor were there any credible, or so much as probable Testimonies to attest the Truth of the Miracles, that were reported to be wrought by it. There was nothing but Dream and Hear-say for the whole Story. And yet *Baronius* calls it a Store-house of Miracles, of which Pope *Callistus* the II. wrote a whole Book, which upon the Credit of his Infallibility were swallowed down by Wholesale ; and, at last, the Legend was put into the *Roman Breviary*, the Substance of which is this, *That St. James the Son of Zebedee having passed through Judea and Samaria, came into Spain to preach the Gospel, and having converted some there, he returned to Jerusalem, carrying his Disciples with him ; where he was slain by Agrippa ; and his Body afterwards was carried into Compostella, where it is solemnly worshipped by Pilgrims flocking thither from all Parts of the World.*

The miraculous Translation, from *Nazareth* to *Loreto* in *Italy*, of a Chappel said to belong to the *Virgin Mary*, hath been the Occasion of another celebrated *Pilgrimage*. There are two Proofs alledged for the Confirmation of this wonderful Removal, which I shall mention without any Remarks, they being so very ridiculous and incredible, that they confute themselves. The 1st is an Account of it to be seen in a Table hung up in the Chappel it self, thus translated by

E. Bishop

Bishop *Stillingfleet*. 2d. Discourse in Vindication of the Protestants Grounds of Faith, p. 442. *The Church of our B. Lady of Loreto was a Chamber of the House of the B. Virgin Mary, Mother of our Lord Jesus Christ, which stood in the Country of Judea, in a City of Galilee whose Name was Nazareth; in which Chamber the Virgin Mary was born, and bred up, and afterwards there received the Salutation of the Angel Gabriel, and in the same Chamber she educated her Son Jesus Christ to the Age of twelve Tears. After the Ascension of Christ to Heaven, the Virgin Mary remained upon Earth with the Apostles and other Disciples of Christ; who seeing many divine Mysteries performed in the said Chamber, did by the common Consent of them all decree, to make a Church of that Chamber to the Honour and Memory of the B. Virgin Mary, which they did, and the Apostles and Disciples consecrated that Chamber to be a Church, and there celebrated divine Offices, and St. Luke the Evangelist with his own Hands made an Image to the Likeness of the B. Virgin, which is there to this Day.*

Afterwards that Church was inhabited, and honoured with much Devotion by the Christian People in those Parts in which it stood, as long as the People remained Christians. But after they renounced the Christian Faith, and embraced Mahometism, the Angels of God took away the said Church, and carried it into the Parts of Sclavonia, and there placed it by a certain

certain Castle, called Fiume, where it met not with that Honour which the B. Virgin desired. Therefore the Angels came and took it from thence, and carried it clear over the Sea, into the Parts of the Territory of Recanati, and there placed it in a Wood which belonged to a noble Lady, who had the Command of the City of Racanati, and was Owner of the Wood whose Name was Loreta ; and from her the Church took its Name of St. Maria de Loreto. In that Time, by reason of the great Concourse of all People to that Wood in which the Church remained, abundance of Robberies and Mischiefs were committed there ; and therefore the Angels again took up the Chappel, and carried it to a Hill belonging to two Brothers, where the Angels set it down : These Brothers getting a vast Revenue by the Resort of Pilgrims thither, and the Oblations by them made, fell to a great Discord : Upon which the Angels came again, and took away the Chappel from that Place, and carried it into the Highway ; and there placed it where it is now, with many Signs, and innumerable Gifts and Miracles.

Then all the People of Recanati went to see the Church which stood upon the Earth, without any Foundation ; and being astonished at such a Miracle, and fearing lest it should come to Ruine, they compassed it about with a good thick Wall, and a strong Foundation, as it is seen at this Day ; and yet no one knew, from whence that Church came into those Parts, until in A. D. 1290. the B. Virgin appeared in a Dream,

to a certain Man much devoted to her, to whom she revealed the foregoing Things, and he presently divulged them to certain honest Men of that Country, who immediately resolved to know the Truth of these Matters; and therefore determined to send sixteen notable good Men to Nazareth, to find out the Truth of them, who carried with them the Measure of the said Church; and there they found exactly the Foundation of it, and the just Measure: And to make all sure, they found it written upon a Wall, That such a Church had been there, and was gone from thence; and these Persons upon their Return, certified the Truth of all these Things: And from that Time it was known, that that Chappel was the Chamber of the Blessed Virgin Mary, and the Christian People shewed great Devotion towards it; for the Blessed Virgin there every Day, doth infinite Miracles as Experience shews.

There was a certain Eremite, that was called Brother Paul of the Wood, who dwelt in a small Cottage in that Wood, and every Morning went to divine Offices in that Chappel, and was a Man of a great Abstinence and a holy Life, who said, that ten Years before, or thereabouts, on the Day of the Nativity of the Blessed Virgin, being the Eighth of September, two Hours before Day, in a clear Air, going out of his Cottage towards the Church, he saw a Light descend from Heaven upon the Church, twelve foot long, and six broad, and when it was upon the Church, it vanished; upon which,
 he

he said it was the Blessed Virgin, which there appeared on the Day of her Nativity, and came to see her Feast observed ; but no Man saw her besides this holy Man.

To confirm the Truth and Certainty of all these Things, two honest Men of this Village, reported them several Times to me Teremanus the Overseer and Governor of the said Church : One of them was called Paulus Renaldatii, the other Francis Prior. The said Paul told me, that his Grandfathers Grandfather saw when the Angels carried the said Chappel over the Sea, and placed it in the Wood ; and that he and other Persons oft-times went to the said Chappel. And the said Francis oft-times said to me, that his Grandfather being one hundred and twenty Tears old, said that he went often to the said Church in the Wood. Moreover, the said Francis averred, that his Grandfathers Grandfather had a House and dwelt there ; and that in his Time the Chappel was removed by Angels from the Hill of the Two Brothers, to the Highway.

Deo Gralias.

Imprinted at Venice, by Benedictus de Bindonis, A. D. 1499.

The second Proof, is a Story told by Tursellinus, * which he saith is so well attested, (by no Body, I suppose, for he doth not mention any,) that it is a Sin to doubt of it.

* Hist. Lauret. l. 2. c. 18.

A certain Priest of Dalmatia, † being hugely devoted to the B. Virgin of Loreto, was taken Prisoner by the Turks; who would have forced him to renounce his Religion, which he would by no Means hear of; but still called upon Christ and Mary: They being enraged at him, asked of him what he meant by using those Names so much; he told them they stuck to his very Entrails; upon which they threatned, that they would pull out his Entrails, if he did not immediately curse them both: Which they resolving to do, the poor Priest made a Vow to the B. Virgin of Loreto, that if he lived he would go in Pilgrimage thither. At which they being more enraged, cut open his Breast, and pulled out all his Entrails, and gave them into his Hand, being now ready to sink, and bid him go and carry them to the Lady of Loreto. The Priest presently goes on his Way, and after many Days Journey, comes safe to Loreto, having his Entrails in his Hand. Wherever he came, great flocking of People there was about him, (for who would not run to see such a Sight:) And to our Ladies Servants, he shews his naked (or rather empty) Breast, and his Entrails taken out; and after having offered up his Devotions to the B. Virgin, in the Sight and Embraces of her, he breathed his last. This was a sad Conclusion, for one would have hoped, that his Bowels should have been put into their own Place, and the

† Bp. Stillingfleet. 16, p. 453.

poor Votary perfectly cured of the inhuman Butchery, which the Infidels committed upon him, that so he might have lived to have seen the *Pilgrimage* to this miraculous Chappel fully settled and established, and to have got something by it himself.

It is not my Design to treat of all the Places, to which *Pilgrimages* are made, but only to mention some of the most Remarkable; that from these Instances it may appear, how this Practice took its Rise, and by what notorious Frauds and Impostures it hath advanced to that Height of Folly and Corruption, which it is now at in the Church of *Rome*. But before I proceed to that which I chiefly intended, there are two Things relating to *Pilgrimage* in general, which it may not be amiss to take Notice of here.

1. That the Monks had a great Hand in promoting this corrupt Practice. In the fourth Century, this Sort of Men began to form themselves into regular Societies, to build Monasteries, and to live by themselves. In the fifth Century, their Number encreased so much, that towards the latter End of it, there was hardly any Christian Country, that had not abundance of them. It was reported of *Anthony*, (the first Monk, according to some; and to others, the first but one;) that he wrought many Miracles. And it was said of *Pachomius*, the first who appointed Rules for their Government, that he had seen many Visions and Apparitions. In the sixth Cen-

Century, Fictions of this kind were multiplied exceedingly ; for then (as *Du Pin* acknowledgeth *) *There was nothing heard of more than Miracles, Visions, and Apparitions ; and the Veneration due to Saints and their Relicks, was advanced beyond their just Bounds.* And the Monks of the next following Ages, knowing full well what Gain to make of such Delusions, and being sensible how apt the austere way of Living, which they professed, was to get them Credit and Esteem among the common People, set up Relicks at their Monasteries, to entice *Pilgrims* to come to them. And, when it was found by Experience, that this was a profitable Trade, and the miserable Ignorance of the People gave Grounds to hope, that it was like to continue, there was great Variety of these Knick-knacks provided, that such as were disposed to go to the Relick-Market might be entertained according to their Taste and Fancy. Of this I shall give a Specimen, that it may appear, what an horrible Affront the Church of *Rome* hath thereby offered, not only to Religion, but to the common Sense and Discretion of Mankind.

† At *Rome* there are to be seen, and adored, the Stone upon which *Abraham* was about to sacrifice his Son *Isaac*. The Stone upon which our Saviour was placed, when

* Advertisement to the Reader. sixth Century.

† *Lassels's Voyage into Italy.*

he was presented in the Temple. The Top of the Lance, with which Christ's Side was pierced, and the Statue of *Longinus* under it. The Smock of *St. Prisca*, in which she was martyred, above 1400 Years old. A Thorn of the Crown of Thorns, which was put upon our Saviour's Head. The Head of the Woman of *Samarita*, who was converted by our Saviour. The Arm of *St. Anne*, Mother of the B. Virgin. *St. Paul's* Chain. The Table upon which our Saviour did eat the Paschal Lamb. *Scala Sancta*, that is, the 28 Steps of white Marble, up which Christ was led in his Passion to *Pilate's* House; and upon some of which are shown the Marks of his Blood, sent by *Helena* from *Jerusalem* to *Constantine*. A Picture of our Saviour, said to be begun by *St. Luke*, and finished miraculously by an Angel; or, (as others say) as *St. Luke* was preparing to draw it, and falling to his Prayers to God, that he might draw it aright, when he arose, he found the Picture finished to his Hand. The holy Crib of our Saviour. The Pillar at which our Saviour was whipped. * At *Venice*, some of our Saviour's Blood gathered up at his Passion, with the Earth upon which it was spilt. A Thorn of the Crown of Thorns. A Finger of *St. Mary Magdalen*. A Piece of *St. John* the Baptists Skull. A Tooth of *St. Mark*.

* Ibid.

Item, one of his Fingers, and his Ring with a Stone in it. A Piece of *John* the Baptists Habit. Some of the B. Virgin's Hair. The Sword of St. *Peter*. A Piece of Christ's white Robe, when he was set at nought by *Herod*. One of the Stones, wherewith St. *Stephen* was stoned.

† At *Turin*, the holy *Syndon* in which Christ's Body was buried.

At *Prague*, the Head and Arm of *Longinus*. Some Relicks of *Abraham*, *Isaac*, and *Jacob*. The Arm, and some Part of the Body of *Lazarus*. Two Pieces of two Girdles of the B. Virgin. A Part of the Body of St. *Mark*, and a Part of the Gospel of his own Hand-Writing. A Piece of St. *John* the Evangelist's Coat. A Piece of the Staff of St. *Peter*, and another Piece of St. *Paul's* Staff. A Part of St. *Peter's* Chain. A Finger of St. *Anne*. A Part of the B. Virgin's Veil. The Head of St. *Luke*. (*Memorand.* that he hath another Head shewed in a Church at *Rome*.) Some of the Relicks of St. *Katharine* of *Alexandria*. The Head and Finger of St. *Stephen*, and an Arm of one of the holy *Innocents*.

The Vial of St. *Mary Magdalen*, (kept in the Church of St. *Maximin* in *France*,) into which she put the Blood of our Saviour, which visibly boyls up every Year on the Day of our Saviour's Passion.

Besides, great Quantities to be seen at *Rome, Mantua*, and several other Places, mentioned by *Ferrandus*. And when some are so impertinent as to ask, how so much of our Saviour's Blood could be gotten, *Ferrandus* and *Biel* answer, that he had a whole Legion of Wounds, even 6666. And *Alanus de Rupe* hath reckoned every Drop that he shed, and saith, that the Sum total amounts to 547500.

The Tears of Christ are pretended to be kept in two several Places in *France*; and those put into a Vial by the B. Virgin herself, if the Jesuit *Ferrandus* be rightly informed in this Matter.

Item, a vast Quantity of the Virgin Mary's Milk, according to *Ferrandus*, to be seen in *Judea, Italy, Spain*, and many other Places.

Ditto, several Locks of her Hair, for tho' they believe her Body to be assumed up into Heaven, yet no doubt, saith the same Author, but by frequent Combing, enough would fall off to furnish the several Churches in *Rome, Spain, France*, and other Places with it, who could not fail to take Care of so precious a Relick.

Lastly, the Foreskin of Christ, about which Cardinal *Tolet* saith * great Miracles were wrought at *Calcata* in *Italy*, A. D.

* In cap. 2. *Luk. Annot.* 31.

1559. after it had been stolen by a Soldier from the *Lateran Church in Rome*, A. D. 1527. (for which an Action of the Case lay very fairly against him,) but it lay undiscovered, till after his Death. And yet *Ferrandus* tells us, that *Germany, Flanders, Lorrain and France*, all boast that they have it. *Bolland* saith, that *Antwerp* pleaded a Possession of it for almost 500 Years, as also the Testimonies of two Popes, *Eugenius the IV.* A. D. 1446. and *Clement the VIII.* A. D. 1599. *Symphorianus Campegius in Bollandus* saith, that it is at *Anicium, (le Puy) in France*, together with *Aaron's Mitre*. Others say, that it was carried by an Angel to *Charles the Great*, and placed by him at *Aken*. So that, it seems, the same Relick may be in several Places at once, or that counterfeited Relicks can work Miracles, as well as true. *Ferrandus*, (as he wisely imagined,) found out a Solution of this Difficulty. 1. By a Multiplication. 2. By a wonderful Replication, that is, I suppose, by its bouncing invisibly so quickly from one Place to another, that it might be, as if one should say, in several Places at once. But Pope *Innocent the III.* notwithstanding his Infallibility, thought fit, that so weighty a Matter should be left to God himself to determine. However, that no one might doubt of the Truth of this Relick, *St. Brigit* saith in her Revelations, *lib. 6.* that the Virgin *Mary* told her, that a little be-

before her Assumption, she committed the Care of the sacred Prepuce to St. John.

2. Although the Prevalency of this Custom, and the great Profit which it brought the *Monks* and others, made it dangerous for any one to speak against it, yet it was opposed in several Ages of the Church, and that by some of great Character for their Piety and Learning.

Gregory Nyssen, who flourished in the latter End of the ivth. Century, condemneth this Practice, with much Learning and Judgment, in a Letter written concerning *Pilgrimages to Jerusalem*. *The Word of God*, (saith he) *which is the true and solid Foundation of real and substantial Piety, is the only Rule of Life, and Pilgrimages are no where commanded in it.* Then he affirms, *That they have been the occasion of much Wickedness and Lewdness; and that they conduce nothing to true Devotion.* After this he says, *That God is present in other Countries, as well as Jerusalem; and that he especially dwells there, where his Religion doth flourish.* He shews, *That true Piety consists in a sincere Knowledge of Christ, and God is equally near to all those, who invoke and seek Him.* Lastly, he concludes, *That the Grace of God is not confined to any Place.* He argues with a true Spirit of Religion on this Subject. *Wheresoever you are, saith he, God will come to you, if your Soul be prepared and disposed for him to dwell in it; but if the inward Man be unclean and full of perverse Imaginations, though*
you

you were in Golgotha, or the Mount of Olives, or even under the Monument of his Resurrection, you shall be as far from receiving Christ, as they who do not believe in Him.

In the Beginning of the next Century, * *Vigilantius* a Presbyter of *Barcelona*, condemned the Worshipping of Saints, and Veneration then given to Relicks.

In the 8th Century, *Baniface*, properly called *Winfred* or *Winfred*, an English-man, Archbishop of *Mentz*, in a Letter † to *Cuthbert*, Archbishop of *Canterbury*, tells him, that it were convenient to restrain the Women and Virgins of *England*, from going in such Numbers to *Rome*, because the greatest Part of them were Debauched, and caused great Scandal in the Church.

Claudius Clemens, Bishop of *Turin*, in the beginning of the next Age, wrote a Book, in which he maintained, that we ought not to Honour Images, or Worship the Cross; and that it is of no Advantage to Visit the Churches, where the Bodies of Saints are laid, or Honour their Relicks. * *Du Pin* says, that it appears from the Confutations of it by *Jonas* Bishop of *Orleans*, and *Dungalus* the Monk, That it was written with much Briskness and Closeness, full of Ingenuity and Subtilty. Mel-

* *r. Jerom. Ep. 53.*

† *Ep. 105.*

** *Eccles. Hist. ix. Cent. p. 3.*

chior Goldastus, in the *End* of his *Collection de Cultu Imaginum*, hath put all the Pieces of this Letter together, and Published them in a *small Treatise*.

And what Thoughts Erasmus had of this Practice, may be seen in his *Colloquy of Religious Pilgrimage*, where the Folly of it is exposed with a great deal of Mirth and Wit.

III A H O

Of the Rise of the Pilgrimage to Pa-
rick's Church

AND thus having given you
Account of the Original of
Pilgrimage in general, and the
Particular of it in this
Country, I shall now
endeavour to give you
an Account of the Rise of
this Pilgrimage to Pa-
rick's Church.



CHAP.



CHAP. III.

Of the Rise of the Pilgrimage to Patrick's Purgatory.



AND thus having given some Account of the Original of *Pilgrimage* in general, and the great Corruption of it. I shall now proceed, to enquire into the Rise of this *Pilgrimage* to *Patrick's Purgatory*, and to mention the several Turns and Revolutions of it. In which I shall be very Brief, because this hath been already done at large, with so great Accuracy and Judgment by Doctor Jones, Bishop of Clogher, that there is hardly any Thing more to be done, than to tread in his Footsteps in this search; and my chief Design is to shew the great Folly and Impiety of this *Pilgrimage* as it is now used.

The common Tradition among the *Papists* both at Home and Abroad is, that this *Purgatory* was first found by *St. Patrick*, the *Irish* Apostle; whereof the Church of *Rome* hath left them no Room to doubt now, since they are told in the * Office and Liturgy of *St. Patrick, Columb, Brigid, &c.* That the *Penitential Cave* is yet to be seen, which is called after his Name, the *Pit or Purgatory of St. Patrick*. And in the Hymn, † and Antiphone, * the *Purgative Power and Vertue* of this Place is said to be revealed to the *Irish Apostle, great Father Patrick*; and that (as the Story goes) in Answer to his earnest Prayers to God, that the unbelieving Natives, who scoffed at the Rewards and Punishments of the other World, might thereby be convinced of them, by their own Experience.

But nevertheless, there are some † *Papish* Writers, who seem to doubt of it. And *Campion* the *Jesuit* * denieth it. And that *St. Patrick* was not the Author of this feigned *Purgatory*, is very evident, from these two Reasons.

I. Because, if we enquire into the Religion of the ancient *Irish*, we shall find that the Doctrine of *Purgatory* was not received among them in his Days. *St. Patrick* was very care-

* *Lect. 6. p. 14. edit. Parisiis. A. D. 1620.*

† *Ibid. p. 19.*

* *Ibid. p. 21.*

† *Staniburgh in vita S. Pat. l. 2. p. 65.*

* *Hist. of Ireland, p. 40. fol.*

ful, to plant in Mens minds a belief of Heaven and Hell; but we do not Read, that he taught them one Word of *Purgatory*: In his Book, *De tribus Habitaculis*, there is no mention of any other State after this Life, but of these two only; for *Purgatory* is a Place of later Invention than his Time. * *There be* (saith he) *three Habitations under the Power of Almighty God; the first, the lowermost, and the middle. The highest whereof is called the Kingdom of God, or the Kingdom of Heaven; the lowermost is termed Hell; the middle is named the present World, or the Circuit of the Earth. The extremes whereof are altogether contrary to one another: (For what Fellowship can there be betwixt Light and Darknes, betwixt Christ and Belial?) but the middle hath some Similitude with the extremes. For in this World, there is a mixture of the bad and of the good together. Whereas in the Kingdom of God there are none bad, but all good. But in Hell, there are none good, but all bad. And both these Places are supplied out of the middle. For of the Men of this World, some are lifted up to Heaven, others are drawn to Hell. Namely, like are joined to like; that is to say, good to good, and bad to bad, just Men to just Angels, wicked Men to wicked Angels; the Servants of God to God, the Servants of the Devil to the Devil. The blessed are called to the Kingdom*

* *Patricius de tribus Habitaculis MSS. in Bibliothecâ Regiâ Jacobæâ,*

prepared for them from the beginning of the World: The cursed are driven into the everlasting Fire that is prepared for the Devil and his Angels. *Sedulius*, in his Comment on *Rom.* 7. saith, That Death or Life succeedeth the end of this Life. And *Claudius*, another Irish Author, on *Gal.* 3. That Christ took our Punishment upon Him without Guilt, that thereby he might release our Guilt, and finish our Punishment. To which Purposes there is an ancient * Canon of one of our Synods, wherein it is affirmed, that God keeps the Soul until it appears before the Tribunal of Christ, who rendreth its now to it, according to its Behaviour; and that neither the Archangel can lead it to Life, until the Lord hath Judged it, nor the Devil transport it to Pain, unless the Lord do damn it.

2. Though Religion and Learning flourished in Ireland towards the latter end of *St. Patrick's* Life, and in the next two following Centuries, (as *Bede* and *Jocelin* affirm) inso-much that it was called the Island of Saints; yet this Place is not so much as once mentioned by any of the Writers of those Times. Nay, there is not one Word of it in any Author whatsoever, for more than Seven Hundred Years after *St. Patrick*. *Probus*, an Author (in the Opinion of *Messingham*, † most worthy of Credit, who was *Bede's* Contempo-

* Synod. Hybern. in vet. cod. Canonum, tit. 66. MSS. in Biblioth. Cotton.

† *Tho. Messingham* tract. preamb. de nominibus Hibernia.

rary, *A. D.* 731, which was Two Hundred and Ninety nine Years after *St. Patrick*, first wrote his Life, not omitting the most minute and trivial Things; and yet he doth not give the least Hint of this *Purgatory*. *Jocelin* also Published an exact and full Account* (according to *Messingham*) of *St. Patrick's* Life, from his Infancy to his Death, about the Year of our Lord, 1183, that is, Seven Hundred and Fifty One Years after *St. Patrick*, and Four Hundred and Fifty Two after *Probus*; and he doth not take any manner of Notice of it. And surely it must be very strange and unaccountable, that they should overlook the most remarkable Occurrence of his whole Life, and say nothing of so celebrated a Place. A Place! in which there was a Passage discovered into the other World, into which any one, that pleased, might not only enter and see the Joys of Heaven, and the Torments of *Purgatory* and Hell; but also be thoroughly purged from all his Sins, by doing Penance at it; for which extraordinary Reason, it became the principal Means of the Conversion of the *Irish* Nation; and therefore *Pilgrimages* were frequently made to it, in those Days, if we may believe *O Sullevan* †, and *Staniburst* *; upon which Account it is called of all memorable Things in *Ireland*

* *Roth. apud Tho. Mess. de Purg. S. Pat. cap. 1. p. 93. Num. 14.*

† *Hist. Cath. Hib. Tom. 1. lib. 2. cap. 2.*

* *De Vita S. Pat. lib. 2. p. 65.*

the most memorable, by *O. Sullivan*, * and by *Peter Lombard*, † of all Places in that Island, the most Holy and most Celebrated. That an obscure Place should be passed by in Silence, where nothing, worthy to be Recorded and Handed down to Posterity, had been transacted, is no more than might be expected; but that the most renowned Place in the whole World for a most rare and uncommon Miracle, even for affording a Convenience of passing and repassing to and from the other World, should be buried in Oblivion, and be altogether neglected by the Writers of those Times, is a Thing altogether incredible; and must be looked upon as such, by all those, who are not under the Power of strong Delusion and have not entirely given themselves up to the arbitrary Will and Pleasure of those, who lie in wait to deceive.

And therefore, when the Advocates for this *Purgatory* felt themselves pinched by this Objection, and saw that they could not get over so great an Omission, they added two Chapters (the CXCVIII, and CXCIX) to *Jocelin's* Life of *St. Patrick*, in a MSS. Copy, in which there is an Account given of this Place, and a Tale of what happened to one, that went into it. But (besides that in the Printed Editions of *Jocelin*, there are but CXCVI Chapters; and *Roth* in his *Elucida-*

* *Ibid.* p. 14.

† *Pet. Lombard. Hibernus de Regno Hiberniae*, cap. 20.

tions upon *Jocelin*, added to *Messingham's Florilegium*, concludes the Book with the CXCVI Chapter, containing an Account of *St. Patrick's Burial at Down*) these two Chapters are taken every Word out of the golden Legend, and *Petrus de natalibus*, as may be seen in *Jacob. de Voragine, Legend. Aur. cap. 49*. It is true indeed, that *Jocelin* in the CLXXI and CLXXII Chapters makes mention of *St. Patrick's Purgatory*, in these Words, * *He went up an high Mountain in Connaught, called Cruachan-Aigle, on the Top of which very many use to Fast and Watch, &c.* But this is so far from being a Proof of this great *Purgatory* we are now speaking of, that it implies the contrary: For this Place mentioned by *Jocelin*, and called by some *Patrick's Purgatory*, is on the Top of an high Mountain in *Connaught*, and is remarkable for nothing, but grievous Torments, which (as it is said) the Pilgrims imagined they suffered in their Sleep, and by which they conceived themselves to be purged from their Sins: But, this, whereof we are now Treating, is said to be in an Island in *Logh-Derg*, in the Province of *Ulster*, and famous for a Cave through which there is a Passage into the other World. And if *Jocelin* had known or believed that there was such a Place disco-

* Subijt in montem excelsum *Cruachan Aigle* vocatum in *Connacia* constitutum. In cuius Montis cacumine Jejunare et vigilare consuecunt plurimi, &c.

vered by *St. Patrick*, when he was giving an Account of the *Purgatory* in *Connaught*, who can think that he would not have said something of this? And thus having made it appear, that this Imposture must be of later Date than *St. Patrick*; I shall proceed to give the best Account, that I can, of its Original.

In the 6th Century, Visions, Revelations, and Apparitions began to be much talked of, and too much credited in the World. And the Veneration paid to Saints and their Relicks was advanced to a great Degree. These Delusions increased more and more, until the 12th Century, when they came to their highest Pitch: For then nothing was more common than Miracles wrought by Relicks, and nothing more frequent than Mens falling into a Trance, and having their Souls conducted by Angels or Spirits into the other World. During these Times of great Darkeness, Superstition, and Credulity, this Fable was contrived, but in what Century exactly, I cannot find out. It is probable, that it was in the 11th or the beginning of the 12th Century; for the first News that we hear of this *Purgatory*, was in the Reign of *Stephen King of England*, by *Henry of Saltry* an Englishman, who lived in the 12th Century, about the

* *St. Mary's Abby near Dublin*, was Erected *An. 948*. *Campion's History of Ireland*, p. 58. *Hanmer*, p. 90.

Donatus the good King of *Ergall*, founded the Abby of *Mel-lifont*, in *Mac Murrrough's* Time. *ibid*.

Year,

Year, 1140. Now, it being much to be doubted whether or no there was a Convent of Canons Regular, of the Order of *St. Augustin*, in *Ireland*, near *St. Patrick's Time*. And there being no mention made of the Monastery at *Logh Derg*, before the xiith Century, it is probable, that it was erected about that Time. And it being usual for the *Monks* in those Days, to make a great Hand of *Pilgrims* and *Votaries*, by setting up Relicks at their Monasteries, or by pretending to a Power of working Miracles, or by giving out that Visions and Apparitions were frequent among them: This Story of the Cave, was probably Forged then, to bring the Monastery into great Vogue and Esteem among the People, and to draw Customers to it.

But however this might have been; we find that the Credit of this Place depended in the 12th Century, upon the Report of one Person, *Henry of Saltry*, a *Benedictine Monk*, and a Man entirely given up to Legend and Superstition; for he is the first and only Person, who made mention of it until that Age. And whatsoever *Ralph of Chester*, *Henry Knighton*, *John Brampton*, *Matthew Paris*, *Vincentius Bellovacensis*, and *Antonius Florentinus* have said of it, they took it all from him, * and he from *Gilbert a Monk*, who gave him this particular Account of it. *A certain Knight*, by some called *Egnus*, and by others

* *Usser. de Primord. Eccl. Brit. p. 397.*

more commonly Oenus, and Oeneus a Native of Ireland, having returned thither from serving Stephen King of England, in his Wars, and taking into serious Consideration the Irregularities of his past Life, made his Confession to an Irish Bishop, and desired that, by way of Penance, he should be commanded to go into Patrick's Purgatory; which being granted with much ado, away he went to it, and being shut up in the Cave, he walked through many spacious Rooms and Passages under Ground, until he was brought at last into the general Purgatory, and from thence to Hell itself; over which by the convenience of a narrow Bridge set over it, he travelled into Paradise; from which, (all in a few Hours) he came back to the Cave, and being let out, goeth a second Pilgrimage to Jerusalem, and from thence returns to England; where he tells the King of his Resolution to forsake the World, and betake himself to a religious, that is, a monastick Life. At this time, (saith Henry of Saltry) Gervasius Abbot of the Monastery of Luda, obtained leave of the King of England, for a Monk, called Gilbert, to build a Monastery in Ireland, who being ignorant of the Irish Tongue, sent this Oeneus alias Owen, along with him to be his Interpreter, which Office he undertook and faithfully discharged. When they were private together, Gilbert was very inquisitive about this Purgatory, and the wonderful Torments, which the Knight had seen and learned by Experience in it; and did often give a Narration thereof, in

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Henry

Henry of Saltry's own *Hearing*: Who being desirous to be better informed about it, (and who could blame him for this) conferred with two Abbots of Ireland; one of whom said, that he never heard of the like Thing in his Country; but the other affirmed, that all was true, and that seldom any of those, who went into that Purgatory, ever returned. And the said Henry further saith, that having asked one Florentianus, Bishop of Clogher, Nephew to St. Patrick the third of that Name, and Companion to St. Malachias Archbishop of Armagh, about that matter, He answered, That that Purgatory was in his Bishopricks, and confirmed the Truth of it to him.

And thus we see upon what firm Ground this famous *Purgatory* stood, when the first Account of it was spread abroad in the World; the Sum of which is this. Above 700 Years after St. Patrick's Death, Oeneus, a Knight Errant, gives an Account of it from his own Experience, to Gilbert a Monk, who had got Leave from Stephen King of England, to build a Monastery in Ireland (probably a Monastery at Lough-Derg.) Gilbert repeats the same by Word of Mouth, to Henry of Saltry, who hath it fully confirmed to him by Florentianus, Bishop of Clogher. Now, besides that this Story shews it self at first Sight, to be a meer Fiction; there are two Things which evidently prove both the Falsity of it, and the Weakness of the Contriver. One is, that King Stephen had not the Power
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of granting any Land in *Ireland*, at least in the County of *Donegal*; his Successor *Henry* the II. being the first that laid Claim to that. The other is, that there never was any *Florentianus*, Bishop of *Clogher*. Both which Mistakes, are so palpable and obvious, that probably they were the Reason, why *Jocelin* (tho' he lived after *Henry* of *Saltry*, and shewed Inclination enough to magnifie *St. Patrick*) yet took no Notice of this *Purgatory*, being aware that such gross Blunders, could not some time or other, but discover the Thing to be a Cheat.

But notwithstanding those manifest Proofs of Fraud and Imposture, this Legend soon after gained Credit in those Times of great Darkness, insomuch that the Place was much resorted to by the Natives. And it prevailed so far at last, that the great Fame of it spread over all *Europe*, and * brought *Pilgrims* from Abroad to do Penance at it. In the Records of *England* it appears, that Foreigners came in *Pilgrimage* to it. † *Edward* the III. gave Letters Testimonial to *Maletesta Ungarus*, a Knight of *Ariminum* in *Italy*, setting forth that he had duly and courageously performed the *Pilgrimage* into *St. Patrick's Purgatory* in *Ireland*, being shut up in it, as the Custom

* *Staniburst. in vita, St. Pat. l. 2. p. 65.*

† *Vid. Bp. Jones of St. Pat. Purgat. p. 54, 55, 56.*

was, one whole Day and Night together, *Almarick* of *St. Amand* Knight, Justice of *Ireland*, A. D. 1357. And the Prior and Convent of the said Place, having first certified the King of the Truth thereof. I find in *Mr. Addison's Travels*, that the Pope had a Quarrel about this Time, with one *Maletesta*, Lord of *Rimini*, (as *Ariminum* is called in the *Italian Tongue* :) And that the Inhabitants of this little Commonwealth, having assisted his Holiness, *Maletesta* was forced to submit ; upon which, it is probable, that this Penance was enjoined him, and that he brought this Certificate, to satisfy the Pope that he had performed it. *Nicholas* of *Ferrara*, a *Lombard*, had also Letters of the same Date, and to the same Purpose.

According to *O Sullivan*, * one *Ramon*, a *Spaniard*, Viscount of *Perels*, and Baron of *Sereta*, went into this Purgatory, A. D. 1328. which was the 2d. of *Edward* the III. but the Relation which he gives of it, is so full of Falshoods and Inconsistencies, that no Credit is to be given to it. *Milo*, Archbishop of *Armagh*, sent Letters Recommendatory, dated *March* 15, 1365. to the Prior of *Logh-Derg*, in Behalf of *John Bonham*, and *Guidas Cissi*, two Pilgrims who had a mind to visit that Place. It were easy to give many In-

* *Hist. Cath. Hib.* tom. 1. lib. 2. cap. 1. p. 14.

stances of this Kind, and therefore it will be necessary to add only one more, to shew how long it was held in Esteem, and that is, Letters Testimonial from *Octavianus* Archbishop of *Armagh*, A. D. 1485. certifying, that *John Garhi*, *Francis Proly*, and *John Burgefs*, French Pilgrims, had visited that Place, and done the usual Penance, which may be seen at large in Bishop *Jones's* Description of *Patrick's Purgatory*. p. 58, 59.

Soon after this it began to decline, and not long after, viz, A. D. 1497. being the 13th. of *Henry* the VII. it was demolished with great Solemnity, on *St. Patrick's* Day, by the Popes express Order; whereof we have an Account in the *Ulster Annals*, in these Words, * *The Cave of St. Patrick's Purgatory in Logh-Derg, was demolished in that Tear, on St. Patrick's Day, by the Guardian of Donegaul, and some Persons in the Deanery of Logh-Eirn, deputed by the Bishop, by Authority of the Pope.* Every one understanding from the History of the Knight, and other ancient Books, that this was not the *Purgatory* which *Patrick* had from God, though every one resorted to it.

There were several Persons of Note, all along in the Church of *Rome*, who rejected

* *Uaim Phurgadora Padraig ar Loch-Dearg, do briseadh ar la Fheile Padraig, &c.*

this Story as fabulous. And others, from *Italy* and *France*, who went in *Pilgrimage* to it, not finding it agreeable to the Reports made of it, declared that it was a Cheat; by which Means, our subterraneous Cave (which is really not a Foot under Ground) lost its Esteem and Reputation, and was demolished.

But the Imposture was too profitable, and the *Pilgrimage* too convenient, for carrying on the Designs of the *Popish* Clergy, to be dropt by them. Therefore, when the Reason of its Demolition was forgotten, and the Generation that saw it thrown down, were all dead, the Place was repaired; and it being given out, that the Pope's Command was only to level the Ground, and to take away the Passage into the lower *Purgatory*, the People were invited to visit it again; who, being much devoted to their Priests, flocked to it as fast as ever, until the Lords Justices with the Advice of the Privy Council, by their Order, bearing Date *Sept. 13th. 1632.* commanded that it should be quite broken down, defaced and demolished; and prohibited any Convent to be kept there for the Time to come, or any Person to go into the said Island on a superstitious Account; whereof Dr. Jones Bishop of *Clogher*, hath given a particular Account, (to which the Reader is referred) in his learned and judicious Treatise of *Patrick's Purgatory*; Printed at *London*, 1647. from which I have taken a great
Part

Part of what hath been related here, concerning the Original, Progress, and Demolition of this superstitious Place.

Nevertheless, it was repaired again, and *Pilgrimages* made to it as much as ever. And no publick Notice taken of it, until by an Act which passed in the Second Year of the Reign of Queen Anne, *Pilgrimage* in general was prohibited in this Kingdom, and this one particularly, as being the most remarkable, for Superstition and Idolatry, in the following Words. *And whereas the Superstitions of Popery are greatly increased and upheld, by the pretended Sanctity of Places, especially of a Place called St. Patrick's Purgatory, in the County of Donegaul, and of Wells, to which Pilgrimages are made, by vast Numbers at certain Seasons ; by which, not only the Peace of the Publick is greatly disturbed, but the Safety of the Government also hazarded by the riotous and unlawful assembling together of many Thousands of Papists, to the said Wells, and other Places : Be it further Enacted, That all such Meetings and Assemblies shall be deemed and adjudged Riots and unlawful Assemblies, and punishable as such, in all or any Persons meeting at such Places as aforesaid. And all Sheriffs, Justices of the Peace, and other Magistrates, are hereby required to be diligent, in putting the Laws in Force against all Offenders, in the above Particulars, in due Execution.*

And

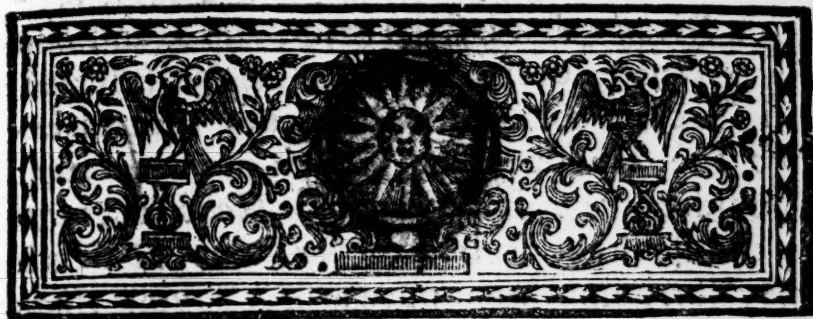
And for the more effectual preventing and suppressing all such superstitious, dangerous, and unlawful Assemblies, be it further Enacted, that all and every Person and Persons, meeting or assembling at St. Patrick's Purgatory aforesaid, or at any such Well or Place, contrary to this Act; and who shall be thereof convicted, by his or their own Confession, or by the Testimony of one or more sufficient Witness or Witnesses, upon Oath before any Justice of the Peace in any County, or Mayor, or other chief Magistrate of any City, Borough, Town or Corporation, who shall have the Power, by Virtue of this Act, to minister such Oaths, where the Offence shall be committed, or the Party offending apprehended, shall forfeit the Sum of ten Shillings, to be paid at such Time as by the said Justice of the Peace, or other chief Magistrate shall be appointed; the one Moiety thereof to such Person or Persons who shall give Information of the said Offence, and procure such Offender or Offenders to be convicted, the other Moiety to be disposed of to the Poor of the Parish, where such Offenders shall be convicted. And if such Offender or Offenders, shall neglect or refuse to pay the said Sums, to be assessed or appointed as aforesaid, then the said Justice of the Peace, or other chief Magistrate, shall commit all and every such Offender or Offenders, to some Constable or other inferiour Officer of the County, City, Town or Corporation, where the said Offence shall be committed, or the Party apprehended, to be publicly whipt:

whipt; which Punishment the said Constable or other inferiour Officer, is hereby required publickly to inflict and execute, pursuant to the Order of the said Justice of the Peace, or other chief Magistrate, within the Space of 24 Hours, after such Order received: And that all and every Person and Persons, who at such Assemblies build Booths, sell Ale, Victuals, or any other Commodities, and shall thereof be lawfully convicted, by the View of any Justice of the Peace of the same County, or of any chief Magistrate within such Town, wherein the same shall or may be, or by the Confession of the Party, or by the Oath of one or more credible Witnesses or Witnesses, before such Justice of the Peace, or other chief Magistrate as aforesaid, shall forfeit and pay the Sum of twenty Shillings, to be forthwith levied by Distress and Sale of the Goods of such Offender; and in default of Distress, by the Imprisonment of the said Offender, till Payment thereof; all and every the said Penalties of twenty Shillings, to be applied to the Use and Service of the Publick, in such manner as the Justices of the Peace for the said County, at their general Quarter-Sessions shall appoint; and all and every the said Magistrates are hereby required to demolish all Crosses, Pictures and Inscriptions, that are any where publickly set up, and are the Occasions of Popish Superstitions.

But the Irish are so much under the tyrannical Power of their Guides, and are kept in so great Darknes and Ignorance by
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them, that notwithstanding all the Means used to the contrary, this Practice is continued still in *Ireland*, in its full Height of Superstition and Idolatry, and no where more than at this Place. I shall therefore proceed to give an Account how this *Pilgrimage* is now performed.





CHAP. IV.

How this Pilgrimage is performed.



AS soon as the *Pilgrims* come within Sight of the *Holy* Island, they pull off their Shoes and Stockins, and uncover their Heads, and walk thus with their Beads in one Hand, and sometimes a Cross in the other, to the Lake-side, from whence they are wafted over, paying every one six Pence for their Fraught. After Landing, they go immediately to the Prior, and humbly ask his Blessing; and then to St. *Patrick's* Altar, where kneeling down, they say one *Pater*, one *Ave*, and one *Creed*. Rising up, they kiss the Stone of the Altar, and from thence go into the Chappell, where they say three *Paters*, three *Aves*, and one *Creed*. Then, beginning at

a Corner of the Chappel, they walk round it and St. *Patrick's* Altar seven Times, saying a *Decad* (that is, ten *Ave Mary's*, and one *Pater Noster*) every Round. In the first and last Circuit, they kiss the Cross that is before the Chappel, and touch it with their Shoulders, the last Circuit. Next, they go to the Penitential Beds, every one of which they surround thrice outwardly, saying three *Paters*, three *Ave's*, and one *Creed*. Then kneeling, they say three *Paters*, three *Ave's*, and one *Creed*. After which they enter the Bed, and circuiting it thrice in the Inside, they say three *Paters*, three *Ave's*, and one *Creed*; which done, they kneel and say again, three *Paters*, three *Ave's*, and one *Creed*. All this must be performed at each Bed. Leaving the Penal Beds, they go into the Water, and go round the metamorphosed Stones, called *Caor-anach*, thrice, saying in the mean Time, five *Paters*, five *Ave's*, and one *Creed*, and then they lean upon the Corner of one of them. After that, they go further into the Water to *leac na mbonn*, and stand upon it, saying one *Pater*, one *Ave*, and one *Creed*, with their Hands lifted up. From the Water they return to the Chappel, where they repeat the *Lady's Psalter*, (which consists of fifty *Ave's*, and five *Paters*, and according to some, of one hundred and fifty *Ave's*, and fifteen *Paters*.) And thus they finish one Station, which must be performed thrice a Day, about Sun-rising, Noon, and Sun-setting; no other Food but Bread

Bread and Water being allowed the *Pilgrims*. On the ninth Day, the Prior puts the *Pilgrims* into the Cave, where they are shut up very close for twenty four Hours. During this Time, all manner of Refreshment is kept from them, and they are debarr'd of the Liberty of answering the Necessities of Nature; but, above all Things, they are cautioned not to sleep, the Prior telling them, that the Devil will certainly carry them away, (as he hath done two Cave fulls already) if he should catch them napping.

While they are in the Cave, they are bound to perform the same *Tally* of Devotion, as on the preceding Days. On the tenth Day they are let out, at the same Time of Day that they entered; after which they go immediately into the Water, and being stark naked, they wash their whole Bodies, and more particularly the Head, to signify that they are entirely cleansed from their Sins, and that they have broken the Dragon's Head in the Water, and have left their spiritual Enemies drowned in the Red Lake, as Moses left the Egyptians drowned in the Red Sea.

If the great Blindness, and Credulity of the *Irish Papists*, and the Sway which their Priests have over them, and the wrong Use that they make of it, were not well known; one would hardly think it possible, that they should suffer themselves to be deluded at this Rate. And therefore that I might be
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able to give an exact Account of this *Pilgrimage*, I went to the Place my self, and took a Copy of the following Instructions with my own Hand, and comparing the Practice of the *Pilgrims* with them, I found that they observed them very exactly : These Instructions being kept there both for the Direction of the *Pilgrims*, and for their Satisfaction, as to the Reasonableness and Efficacy of the many foolish Things imposed upon them, I shall set them down here at large.

C A P. I.

Concerning the spiritual Profit of the *Pilgrimage*.

Considering, that a Man keeping Company and Conversation with others, having a Care of Family and Riches, hath several Occasions and Temptations of Offending God, hath need therefore to separate himself from those Occasions and Causes, either for a Time, or for ever, to save his Soul, by doing Penance in solitary Places, as King David did, who said to the Lord, Psal. 54. Behold, flying I kept far from the World, and remained in Solitude, but see, what was he doing there, he did expect him who saved him from the of Temptation and Weakness of his Nature, seeing Iniquity and Contradiction in the City, between which
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two, it is hard for a weak and frail Man to behave himself from offending God, which the Prophet Jeremy perceived, 9 ch. Saying, who will lead me in the Solitude of divers Passengers, and I will leave my People and forsake them; I may say with the Prophet Isa. 2 ch. That it is God by his special Grace sends a Soul to the Solitude, and speaks to her Heart; let us therefore imitate our Saviour, who was led by the holy Spirit in the Desert, to fast and pray, Matth. 4. and Forerunner, John the Baptist, who kept in the Desert till the Day of his Appearance, preaching to the People of Israel, Luk. 10. in preaching, I say Penance, and the Fruits of Penance, that in as much as Man did glorify himself and was in the Light, so much he should give himself Sorrow and Grief, and double Punishment to his Body, to his Works, Revel. 18. in whatsoever Member or Thing he offends, in the same let it be punished Sapiient: Since therefore we offended God, by keeping bad Company, let us take our spiritual Retreat often at Home, and sometimes to that holy Desert; and we who took too much Pleasure in eating and drinking our Bodies at Home, let us mortify the same by Cold, Fasting, and Praying in that Solitude.

C A P. II.

AT the Entrance to this Pilgrimage, consider, that we enter this holy Isle of St. Pa-

Patrick, bare-headed and bare-footed, for if the Place where the Angel spoke to Moses, concerning the Deliverance of the People of Israel from the Egyptian Slavery, was so holy that Moses was commanded to go thither bare-foot, *Exod. 3*, Why not this Place, where St. Patrick the Messenger of God, sent for our Deliverance from the diabolical Servitude of Sin, spoke to us, should not be holy. why should not we therefore go thither bare-foot and bare-headed. And if Joshua was commanded to take off his Shoes, speaking to the Prince of the Host of the Lord, because the Place where he stood was holy, *Josh. 5*. why the Place where we speak to God and to the Prince of the Saints of our Kingdom, should not be also holy ; and if Isaiah the Prophet was commanded to go naked and bare-foot for the Sins of others, why should not we enter this holy Place bare-head and bare-foot, to do Penance for our own Sins, *Isaiah 26*.

But we enter this Isle by Water, to fulfil that of David, *Psal. 65*. We pass through Fire and Water, and you brought us to represent, that by the Fire of Devotion and Water of Tribulation, we are led thither by God, to the spiritual Refreshment of our Souls and Consciences.

C A P. III.

Concerning the Station and Perambulation
about the Chappel.

HAVING humbly received the Prior's Blessing, we begin at St. Patrick's Altar, kneeling and saying one Pater, one Ave, and one Creed, one Pater signifying the Unity of God, who works all our Works in us, Isai. 26. and especially our Penance, which we now begin in his holy Name. But we say the Ave, that as we received our Saviour by the B. Virgin, so by her Intercession we may receive Grace from God, to begin our Penance, and enjoy Salvation for our Souls. We say our Creed to profess our Faith before God, who by Faith purifies our Hearts, 15. and to please himself by our Penance, which is impossible without Faith, Heb. 11. And those very Reasons may serve for the Ave's and Creeds said and rehearsed hereafter. Rising, we kiss the Stone of the Altar, that our Iniquities and Sins may be cleansed, as the Iniquities of Isaiah the Prophet were cleansed, by touching with his Lips the Stone of the Altar, Isai. 6. Afterwards we go into the Chappel, where we say three Paters, three Ave's, and one Creed, that we may receive from the holy Trinity three Things most necessary to begin our Penance, (viz.) the Fear of the Lord, by which our Sins are expelled, Eccles. 7. 10. 2. Humi-
K lity,

lity, by which our Prayers penetrate the very Clouds, and will not depart till the Highest may behold us, Eccles. 35. and Patience, by which we possess our Souls, Luke 12. Then we begin at the Corner of the Chappel, the Station of circuiting the Chappel and St. Patrick's Altar seven Times, saying a Decad, every Round, in Satisfaction of the Sins we have committed the seven Days of the Week, and in Resemblance of the seven Circuits of the Walls of Jericho, and by Reason the Just fall seven times a Day, that is, in the Temptation of the changeable imperfect worldly Man, Josh. 16. and rises, Prov. 24. and according to David, Psal. 26. I have surrounded and offered in his Tabernacle of the Host, calling often ; but the first Circuit we kiss the Cross that is before the Chappel, to signify that we take up our Cross to embrace it, and to follow Christ, who spilt his Blood (by which we are washed from our Sins) seven Times for us ; 1. At his Circumcision. 2. In the Garden by his bloody Sweat. 3. At the Pillar. 4. By the Crown of Thorns. 5. By stripping him naked at Mount Calvary. 6. On the Cross before his Death. 7. By opening his blessed Side by a Lance, after he was dead. And likewise the last Circuit, we kiss the Cross, and touch it with our Shoulders before we depart, to signify that we intend to persevere in bearing our Cross on our Shoulders for Christ's sake, unto our Lives end.

C A P. IV.

Concerning circuiting the seven Penitential
Beds.

1. **S**T. Brenans. 2. St. Katherines. 3. St. Brigids. 4. St. Columbs. 5. St. Patricks. 6. St. Aveogs. 7. St. Molossus's. *i. e.* Moluis, Consider that we surround each three Times outwardly, saying three Paters, three Ave's, and one Creed, the first for the Sins of Cogitation, the second for the Sins of Locution, the third for the Sins of Operation; for which Sins, kneeling we humble our selves, saying three Paters, three Ave's, and one Creed, that we may obtain from God true Contrition of Heart, sincere Confession of Mouth, and a full Satisfaction of Deeds, by which we arise from Sin, and so rising, we enter the Penal Bed, to be purged better from our Sins, so we circuit inwardly the same Bed thrice, saying three Paters, three Ave's, and one Creed; the first Pater, for the Sins we have committed out of Infirmitie against the Father; the second, for the Sins we have committed out of Ignorance against the Son; the third, for the Sins of Malice against the Holy Ghost; for which Sin we humble our selves kneeling, and we say three Paters, three Ave's, and one Creed, beseeching that by the Power of the Father, the Wisdom of the Son, and Goodness of the Holy Ghost, we may obtain full Remission of all our Sins. Or

we say twelve Paters to obtain the twelve Fruits of the Holy Ghost, viz. Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Modesty, Contenance and Charity; and we continue this Station at the seven Penal Beds, to do Penance for the seven Capital Sins, and to invoke God, and to obtain from him to grant to us the seven Moral Virtues, contrary to the said Mortal Sins, viz. Humility, Liberality, Chastity, Brotherly-Love, Temperance, Meekness, and ardent Devotion.

C A P. V.

Concerning the Stations in the Water, and the Psalter of the B. Lady.

A*fter we leave the Penal Beds, we enter the Water, a sharp, rocky, and uneasy Way, by reason we were tired in the Ways of Iniquity and Perdition, and walked hard Ways, and knew not the Way of the Lord. Sap, 5. And to avoid hereafter the Way of Sinners, which is paved with Stones, and in their Ends are Hells Darkness, Eccles. 21. We undergo this sharp Path, we surround the Stones in the Water thrice, in Satisfaction for our Sins of our Understanding, Will, and Memory, and we say five Paters, five Ave's, and one Creed, adhering to the Corner-Stone, which is Jesus Christ, that we may draw from his five Wounds a Remedy for the Sins occasioned by our five Senses, for Death enters in at those Windows. We go then further into the Water,*

Water, where we stand upon a Stone, saying one Pater, one Ave, and one Creed; we say the one Pater, because we require one Thing, which is the Remission of our Sins, the which tends to one Thing, which is Life Everlasting, Psal. 26. And that by one Mediator, which is Jesus Christ, he being the Fundamental Stone whereupon we are to stand firm, and hath seven Eyes, Zach. 3. which are the Seven Gifts of the Holy Ghost, viz. Wisdom, Understanding, Counsel, Fortitude, Knowledge, Godliness and the Fear of the Lord, without which Gifts, we cannot adhere to Christ, nor stand firm on the Rock of Faith, and lifting up our Hands, we believe that from Above we receive all good Gifts, if by his Assistance we may be enabled to walk in the Paths of his Commandments hereafter, Psal. 118. Then we come to St. Patrick's Altar, where we say one Pater, one Ave, and one Creed, praying that the Lord who begun our Penance, may finish it. Afterwards we enter the Chappel, and say our Psalter upon our Knees, 1. In Thanksgiving to God Almighty, who is gloriously magnified in our Penance, and by whose Grace we left in the Water the Horse and Horseman, viz. the Devil and Sin, Exod. 15. 2. Because by the Mysteries rehearsed in the Psalter, our Salvation begun, our Saviour appear'd, and by the same we may receive Remission of our Sins, and hope for Life Everlasting. We perform those Stations thrice a Day, First, to obtain from God firm Faith, sure Hope, and true Charity, Secondly, because all our Sins in this World do
 proceed

proceed from the Concupiscence of the Eyes, and Pride of Life, 1 John 20. Thirdly, That with David, Psal. 54. In the Evening, Morning, and Noon, the Lord may hear our Voice, Dan. 6. we pay thrice a Day, worship the Lord, and confess before him. Fourthly, To be freed from Famine, Sword, and Pestilence, which are the ordinary Plagues sent by God upon Earth on Sinners, 2 Kings.

C A P. VI.

Concerning the Fast-Cave, or Sepulchre.

WE fast nine Days, because we are to be assumed to nine Orders of Angels, to which at last we are prepared. We fast upon Bread and Water, being the Beginning of Man's Life, Eccles. 29. That this may be the Beginning of our Spiritual Life, reviving from Sin, we enter the Cave or Sepulchre where we remain 24 Hours, to obey the Command of the Lord, by Jos. 2. ch. Enter thou into the Rock, and be thou hidden in the Earth from the Face of the Lord, and Glory of his Majesty: For our Sins have placed us in the Inferiour Lake, in dark Places, and in the Shadow of Death, Psal. 87. My Sin placed me in the obscure Places as the Dead of the World. Ps. 142. But cannot the Lord work Miracles upon the Dead, Ps. 88. Read both Psalms, raise them to Life again, for his dead are alive, and those that are slain of his, will arise, awake and praise
the

the Lord, ye that dwell in Dust ; therefore my People, go and enter into the Chambers, and shut the Doors, and be hidden for a little Time, until the Indignation of the Lord passeth away by our Penance, If. 26. For the Soul that is sorrowful for the Greatness of her Evil, or goeth crooked, or weak, and then the Eyes failing with Watching and Fasts, the humble Soul will give Glory and Justice to the Lord, Ber.

After leaving the Cave, we go into the Water, where we wash our selves, especially our Heads, to signify that we ought to be cleansed from our Sins, and break the Dragon's Head in the Water, Ps. And even as the Children of Israel left their Enemies drowned in the Red Sea, so we are to leave our spiritual Enemies drowned in this Red Lough, by our laborious Baptism, by which we are buried with Christ to Death, that even as Christ rose by the Glory of his Father, so we may walk in the Newness of Life, Rom. 5. Which God of his infinite Mercy, by the Mediation of Jesus Christ, grant to all the Pilgrims that will ever repair thither. Amen.

And thus their Pilgrimage, or Turras (as they call it) is ended. While it lasts, they hear Mass several Times every Day ; and they have a Sermon constantly preached to them in Irish, about one a Clock Afternoon. They are obliged to Confess, before they begin their Stations, and some do it much oftener, paying six Pence for every Confession.

In

In their Circuitings and Perambulations, they must walk with a Cross-staff in their Hands. And their crossing, bowing, and kissing of Stones are almost innumerable. If any one cannot conveniently perform this Penance himself, when he comes to the Place, he may obtain License from the Prior for another to do it for him. It is also usual for some, that never saw *Logh-Derg*, to get it done by Proxy; which is esteemed to be as good, as if they did it in their own Persons.

Du Pin saith, that this Custom of doing Penance for another, was introduced in the eleventh Century, *Eccles, Hist.* 11. Cent. p. 126. which is a plain Confession, that it hath no Foundation in the Word of God ; so that it is an apparent Contrivance to get Money, and an evident Imposition upon the People : For if one be able to do Penance himself, why should he be excused for not doing it ; and if he be not able to do it, God requireth not Impossibilities. The *Marcionites* used to baptize the Living, in Behalf of the Dead, and from thence it seemeth (as Bishop *Jewel* observeth, p. 588.) was derived the *Romish* Doctrine, that in solitary Communions, the Priests receive the Sacrament for the People as well as for themselves ; for, as they say, all Christians are one Body, and the Priest is the Mouth of this Body ; therefore as the Mouth of the material Body eateth not for it self only, but for the whole Body ; so when the Priest receiveth the Sacrament, the People communi-

cate by the Mouth of the Priest, and the Vertue thereof passeth into all the Members of the Church. But this by the By, because of the great Affinity it bears to Penance by Proxy, insomuch that they seem both to be dug out of the same Quarry.

When they return from *Logh-Derg*, they are treated by the common People with great Respect and Veneration, who generally kneel down and ask their Blessing. Mrs. *Perrott*, a worthy Gentlewoman in my Neighbourhood, told me, that not long since a Woman, who gave out that she came from doing Penance at *Patrick's Purgatory*, was entertained very civilly in one of her Neighbours Houses upon this Account, and that she got up before Day, and stole all the Linnen in the House; upon which the Papists in the Neighbourhood said, that she had not been at *Logh-Derg*, and that no one could be guilty of such a Crime, after coming immediately from that Place.



CHAP. V.

Of some other Superstitious Places in this Kingdom.

ST. John's Well in the County of Meath, is also much resorted to by Pilgrims. To keep up the Credit of this Spring, it is said, That one Mr. Warren, Proprietor of the Land about it, having undertaken a *Pilgrimage* to the River Jordan, as he was washing himself in the Water, his Staff dropt into it, and was conveyed through a subterraneous Passage to this Well, and cast up by the Ebullition of the Water on a *Midsummer-day*, in the sight of his Herd, who bringing it to Mrs. Warren, she knew it to be her Husband's Staff, and found an Inscription upon it, giving an Account,

count, that great Benefit would be got by going in *Pilgrimage* to that Well upon St. *John Baptist's Day*, (if not by the *Pilgrims*, to be sure, by the Owner of the Well, and the *Parish Priest*) It is generally visited on *Midsummer-eve*; but they say, Fourteen days before, or after, will do well enough, if one cannot conveniently attend at that Time. When *Pilgrims* come within Sight of the Well, they walk bare-Head and bare-Foot up to it, and drink plentifully of the Water, which is purging, and impregnated with some Mineral. They kneel at the East Corner, and say, Five *Paters*, Five *Ave's*, and One *Credo*; they say the same Number in the same Posture, at every one of the other three Corners, and go thrice round thus, which makes up one Station. They go through Four of these Stations; after which they knell in the Water, say Three *Paters*, Three *Ave's* and One *Credo*, drink of the Water, wash themselves in it, and conclude all with Prayers to *John the Baptist*, for his Help and Intercession.

At *Cranfield*, in the Parish of *Drumaul*, in the County of *Antrim*, there is a South running Spring of common Water, said to be Consecrated by St. *Colman*, a famous *Irish Saint*. *Pilgrims* go to it on *May eve*. They empty and clean the Well in the twi-light, stay all Night about it, saying, a certain Number of *Paters*, *Ave's*, and *Credo's*. In the Morning they find small transparent
Stones

Stones of an *Amber* Colour in the bottom of the Well, which (if you believe them) grew there the Night before, and will preserve * those, that carry one of them about them, from any Loss by Fire or Water. These Stones are to be found there at any Time, yet the Natives thereabouts will not be convinced of it.

There is a Tradition among the *Irish*, that *St. Patrick* brought three Crosses from *Rome* to *Ireland*, and that *St. Colman* set up one of them near *Ardbo* Church in the County of *Tyrone*, on the Brink of *Loughneagh*. This Cross is about Eighteen Foot high, four Foot square, and pretty well cut, having Images of their Saints on every side. They believe that it is better to Pray before it, than in any common Place, and that the Water directly opposite to the Cross, hath great Vertue in it for healing Man or Beast. The *Pilgrims* go thrice round the Cross upon their Knees, saying their *Beads*, and at the west Side of the Cross they Bow to it. When they have done they leave a piece of Silver on the Pedestal, for the use of a Family descended (as they suppose) from *Colman's* Clerk, pursuant to the Saint's own Order and Direction in his Life time.

* *Colganus* Act. Apost. p. 246, 247, tells us, that *St. Colman* planted a Tree, and that any bit of the Wood, carried about by any Person confiding in the Saint, was a miraculous Security against the most imminent dangers of Death,

At *Clunfad eastachd* in the Parish of *Galloon*, and County of *Monaghan*, there is a Well, pretended to be Consecrated by *St. Patrick*; about Sixty Paces distant from which, there is a small heap of Stones, with a big Stone on the Top, having the print of his Knee in it, and over all a Stone cross, said to be erected by himself there; and Forty nine Paces from thence, an *Alder* Tree, which sprung up, (as the Story goes) immediately upon his Blessing the Ground, where it now stands. The *Pilgrims* to this Place, first kneel at the North side of the Well, salute *St. Patrick*, and say Fifteen *Paters*, and One *Credo*. They rise up, bow to him, walk thrice round the Well, and drink of the Water every round at the Place where they began. From thence they go to the heap of Stones, bow to the Cross, kiss the print of *St. Patrick's* Knee, and put one of their Knees into it. Then they go thrice round the heap on their Knees, always kissing the Stone that hath the print of *St. Patrick's* Knee, when they come to it, they rise up and bow to it, and walk thrice round, bowing to the said Stone when they come before it, and the last time kiss it. From the heap of Stones they go to the *Alder* Tree, they begin at the West side with bowing to it, they go thrice round, and bow to it from East and West, and conclude their great Superstition and Idolatry, with Fifteen *Paters*, and One *Credo*. When
any

any of the Neighbours have any of their Cattle sick, they bring some of the Water of this Well for it to drink, trusting in God and St. *Patrick*, that it will cure it.

There is at *Urney*, about Mid-way betwixt *Belturbet* and *Cavan*, a holy Well, or rather a Pond, of which Mr. *Patrick Bredin* of *Inismore*, a very grave and religious Gentleman, was pleased to favour me with the following Account by Letter, as followeth,

Reverend Sir,

‘ According to my Promise I give you
 ‘ this Account of the Superstitious
 ‘ Idolatry committed at *Loughslane*, near
 ‘ the Church of *Urney*, opposite to my
 ‘ House, which I have been an Eye-wit-
 ‘ ness to for the most of Thirty Years past,
 ‘ as follows. I came to settle in this Con-
 ‘ cern of *Inismore*, about the Year 1683.
 ‘ The first *Midsummer-eve* after I settled here,
 ‘ my next Neighbour, one Mr. *Johnston*,
 ‘ came to see me, and going to convey him
 ‘ part of the way home, we came near the
 ‘ said Well or Lough, being about Mid-
 ‘ way between his House and mine; when
 ‘ we came near the Place, we saw a great
 ‘ Crowd of People, Men, Women, and
 ‘ Children about the said Well or Lough,
 ‘ and near to it a heap of Stones, where I
 ‘ took

' took Notice of considerable Numbers of
 ' Men and Women, which I suppose might
 ' be Twenty, all upon their Knees moving
 ' about the heap of Stones, and each Per-
 ' son, as he or she came about to one
 ' certain Stone of the heap, upon which
 ' there was a Face representing St. *Brigid*,
 ' they made a bow and kissed the said Stone,
 ' at which I was a little surprized: I asked
 ' my Friend, what was the meaning of the
 ' abominable Idolatry; who told me that St.
 ' *Brigid*, who built the Church left that
 ' Stone in that Heap, and that they pay
 ' Adoration to the Stone in Commemora-
 ' tion of the Saint. I enquired of my
 ' Friend, who that Man was who stood
 ' over the People about the heap of Stones,
 ' he told me, he was the *Priest* of the Parish,
 ' and that he would make my Acquaintance
 ' with him, which I refused, but told that
 ' when I saw the Priest conveniently I
 ' would give him my Thoughts of his Mi-
 ' stake, which I did; not long after the
 ' *Priest* came to see me, and I reprov'd
 ' him, for suffering the ignorant People to
 ' worship a Stone in his Presence, he told
 ' me it was what their Church allowed to
 ' Worship a Relick, in Commemoration of
 ' the Saint. They continue the same Su-
 ' perstition to this Day, tho' I have done
 ' what possibly I could, to hinder their
 ' meeting at that Place, both by drawing
 ' away most part of the Water, and remo-
 ' ving

‘ ving the heaps of Stones ; but all will
 ‘ not hinder their coming, till it please Al-
 ‘ mighty God, to open their Eyes, that they
 ‘ may see the Things that belong to their
 ‘ Peace ; which is what offers from

Reverend S I R,

Your very humble Servant,

Pat. Bredin.

An Image of Wood, about two Foot high, carved and painted like a Woman, is kept in the Parish of *Ballyvornny*, in the Diocese of *Cloyne*, and County of *Corke* ; it is called *Gubinet*. The *Pilgrims* resort to it twice a Year, viz. on *Valentine's-eve*, and and on *Whitsun-Thursday*. It is set up for their Adoration, on the old ruinous Walls of the Church. They go round the Image thrice on their Knees, saying a certain number of *Paters*, *Ave's*, and *Credo's*. Then they say the following Prayer in *Irish*, *A Gubinet tabhair slán aon Mbliathan shin, agus fábhál shin o gach Geine & fórd Egruas, go specialta on Bholgagh* ; that is, O *Gubinet*, keep us safe from all kinds and sorts of Sickness, especially from the *Small Pox*.
 They

And they conclude with kissing the Idol, and making an Offering to it every one according to their Ability, which generally amounts in the whole to Five or Six Pounds. This image is kept by one of the Family of the *O Herlehy's*, and when any one is sick of the *Small-Pox*, they send for it, Sacrifice a *Sheep* to it, and wrap the Skin about the sick Person, and the Family eat the *Sheep*. But this Idol hath now much lost its Reputation, because two of the *O Herlehy's* died lately of the *Small-Pox*. The Lord Bishop of *Cloyne*, was pleased to favour me with the Narrative of this rank Idolatry, to suppress which, he hath taken very proper and effectual Methods.

It were endless to give an Account of every Place of this kind among us: But from these Instances, one may judge of the rest.



M C H A P.



C H A P. VI.

*The Folly, Superstition, and Idolatry of
Pilgrimage laid open, and demon-
strated.*



SHALL now Consider the Ends proposed in these *Pilgrimages*, and then see whether the Means enjoined by the *Priests*, and used by the People, be fit and proper for obtaining of them.

Pilgrimage is recommended by the *Popish* Clergy for several Reasons, and the *Pilgrims* are made believe that they shall get much Good by it. They represent it as the best
fort

fort of religious Retirement, and set it out as highly useful and profitable to the Soul, because it takes Men off for a while from worldly Affairs, and sends them abroad to solitary Places, for the Exercises of Piety and Devotion. It is look'd upon to be a meritorious kind of *Penance*, and to be very helping towards the Mortification of the sinful Lusts of the Flesh. It is also declared to be an effectual means of obtaining any Benefit either Spiritual or Temporal, that the *Pilgrims* want, or earnestly desire; for the Place, to which the *Pilgrimage* is made, is said to be very holy Ground, and to have many Priviledges granted to it; some Saint or other, hath Blessed and Sanctified it, by working a Miracle, or leaving a precious Relick at it; insomuch that they who go to it in Honour of that Saint, and Address themselves to him or her at the proper Time, shall have the merit of the Saint applied to them, and shall have their Petitions granted by the Help or Intercession of the said Saint, for whose sake they believe their Prayers shall have readier Access to the Throne of Grace from thence, than from any common unpriviledged Place. And to encourage *Pilgrims* to come to *Patrick's Purgatory*, they are told, that in Consideration thereof, they shall be acquitted of the Pains of *Purgatory* in the other World, or have them much abated. And, least any one should be incapable of receiving any Benefit from *Pilgrimage*, because of

Sickness or any other Hindrance, this good Work may be done by Proxy, which will serve the turn as well as if it were done in Person. The true end and design indeed is, the Profit, that is made of it, and the great Opportunity that it gives of keeping up the Errors of the Church of *Rome*; but these are the Reasons that are pretended, and how vain and frivolous they are, shall now be considered.

1. It is acknowledged, that religious Retirement is of great Advantage, when duly used. It is apt to make Men serious and thoughtful, to compose their impetuous Passions to withdraw their Affections from the vain and empty Things of this World, and to put them out of the way of many Temptations. It also gives them an Opportunity of meditating upon divine Things, and of looking into their spiritual State and Condition. Bodily Severities, especially Fasting, are very profitable in Religion, if they be discreetly used. They conduce much to the Mortification of the sinful Lusts of the Flesh, and the Subjugating of our natural Apperites to the Dictates of Reason and Religion. They are apt to cleanse and purifie the Mind of Man, and to qualify and prepare it for relishing of Heavenly Things. So that religious Retirement, and bodily Discipline are very fit to be recommended to the Practice of all good Christians; and therefore our Church hath appointed certain Seasons for the

the performance of these Duties, viz. all *Fridays* in the Year, (except *Christmas* Day;) the *Forty Days* of *Lent*; the *Ember* and *Rogation Days*; besides the *Evens* and *Vigils* before several *Holy-days*; that every Member of our Communion, when they come to Years of Discretion, may thereby be induced, to retire frequently from the World, and to abstain for some time from sensual Pleasures; that so they may not only have the better Opportunity, but also be the better disposed, to take a review of their own Lives, to rectify whatsoever they find amiss, and to renew and strengthen their good Purposes and Resolutions of better Obedience for the future.

But I do not see how these good Ends can be attained by such *Pilgrimages*: For, though it cannot be denied, but the *Pilgrims* may be truly enough said to sequester themselves from worldly Affairs, and to undergo a great deal of bodily Rigours and Severities, yet this is not done in a due manner, nor at a convenient Place by them; because at these Places of pretended Sanctity they have little or no opportunity of exercising those inward and spiritual Duties, for which the outward were chiefly intended. For at *Lough-Derg* they are Pent up in a small Island in great Numbers; and there as well as at other Places, they are mixed with a Crowd of People, where they cannot enjoy any of the conveniences of Solitude
and

and Privacy ; where they cannot have Leisure, and Silence, and Retirement enough to examine themselves. The Precepts and Directions, given by our blessed Saviour for private Devotion and Humiliation, are much better fitted to the benefit of Mankind, *Mat. vi. 6, 17, 18.* *But thou, when thou prayest, enter into thy Closet, and when thou hast shut thy Door, pray to thy Father, which is in secret ; and thy Father which seeth in secret, shall reward thee openly. But thou, when thou fastest, anoint thy Head, and wash thy Face ; that thou appear not unto Men to fast, but to thy Father, which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.* And that of the *Psalmist, iv. 4.* *Commune with your own Heart upon your Bed, and be still.* Self-Examination and Repentance are Duties, that may be performed much better in our own Houses, where every one may be as private as he thinks fit, and so have convenience for *considering his ways* ; which can never be done to good effect and purpose, when Men are disturbed with Noise and Crowd. That which leads the *Pilgrims* astray in this matter, is their Belief, that the *Opus operatum*, that is the bare outward Performance of these Works is sufficient, and will avail them to Salvation. Whereas Retirement, Fasting, Penance, or any other kind of external Humiliation have not any intrinsic Worth or Goodness in themselves ; they are not in their own Nature grateful and

and pleasing to God; they are only valuable, as they conduce to the making us more Vertuous and more Religious; and therefore, if they be not accompanied with suitable Affections, and be not so used as to be Means and Instruments, under God, of *our becoming new Creatures, and being renewed in the inward Man*, and of bringing forth the good Fruits of solid and substantial Religion, they will do us no Good, they are nothing but mere Shew and Pageantry, and are so far from being acceptable to God, that they are very ungrateful and offensive to him, *Is it such a Fast that I have chosen? A Day for a Man to afflict his Soul? Is it to bow down his Head as a Bulrush, and to spread Sack-cloath and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord? Is not this the Fast that I have chosen? To loose the Bands of Wickedness, and to undo the heavy Burdens*, Isa. lviii. 5, 6. There is not any Thing that hath a greater Tendency to weaken the Power of Religion, and to defeat the main End and Design of it, than trusting merely to outward Observances. Inward Purity is the Thing, that corrupt Nature hath the greatest Reluctancy to; and therefore such, as have no mind in good earnest to part with their Sins, will be easily perswaded to submit to any kind of outward Humiliation instead of real Amendment. *They will be content to Fast and Pray, to say a Thousand Pater-Nosters, and ten Thou-*
sand

sand Ave Maria's, to worship the Host, to bow down to a Crucifix, to undertake a tedious Pilgrimage, to wear Hair Shirts, and to go bare-foot. † Whereas one severe Resolution of a good Life, is a thousand Times better than all this; for Experience shews, that Men may be very severe to their Bodies, and yet favourable to their Lusts. The Pharisees fasted often, but they were ravenous in another Kind, they devoured Widows Houses. It is possible, that Men may kill themselves by corporal Austerities, and yet never mortifie one Lust. They may submit to a thousand Penances, and yet never truly repent of one Sin. They may turn Pilgrims, and go as far as Jerusalem, to visit our Saviours Sepulchre, and yet never know the Power of his Death.

Besides all this, there is another great Defect and Mistake in these *Pilgrimages*, which shews how useless and unprofitable they are. Tho' the *Pilgrims* Circumstances be very different, yet they are all treated alike; the same Discipline is enjoined, and the same Tally of *Paters*, and *Aves* is required of every one of them; of which Mismanagement of Discipline in the Church of Rome, *Erasmus* takes Notice, in his *Exemologesis seu modus Confitendi*. In Penances, saith he, Priests ought to imitate skilful Physicians, who do not prescribe the same Cures to all their Patients, but adapt them to the Diseases and Constitutions of the Persons. He blames the Custom of the Ge-

† Archbishop Tillotson's Posth. Sermon, Vol. II. Fol. p. 329.

nerality of Priests, who without Regard to the Sins, that are confessed, give to all Penitents certain Prayers, as a Milerere, a Salve Regina, &c. Whereas it were much better to prescribe for Penance some Prayers that were proper Remedies against those particular Sins, which the Penitents have confessed. And he Thinks it would be useful to enjoin the Penitents to read such Books, or such Parts of them, as might beget in them a perfect Hatred of those Sins they have been guilty of, and to recommend them to do this with Attention, and with a sincere Resolution to amend their Lives. And surely this can be better done in private, than in a publick Place among a Multitude.

2. If it should be granted, that the Saints fasted, and prayed, and did Penance, and even wrought Miracles at the Places, to which *Pilgrimages* are made; yet what Grounds have we to believe, that upon this Account our Devotion shall be more acceptable to God at those Places, than at Home. God hath not revealed any such Thing to us. Who can prove, that he hath promised so great a Priviledge to *St. Patrick's Purgatory*, or to any Well, or Tree, or Stone in *Ireland*? We do not find that the true Miracles, and really good Works of our B. Saviour, or his holy Apostles, imparted any Vertue to, or conferred such extraordinary Privileges upon the Places, where they were performed. There was no such Thing said or believed of them for the first three Centuries. *Pilgrimage* is
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therefore going a needless Errand, because our Piety is as acceptable to God, and may be as profitable to our selves, at our own Houses, as at *Logh-Derg*, or even *Jerusalem* it self.

3. It is altogether vain for any Man to undertake a *Pilgrimage*, in Hope, that the Merits of any Saint or Saints, shall be applied to him for so doing, and that he shall be saved, by getting the Overplus of their good Works assigned to himself. It is certainly great Presumption in any Man to imagine, that he can merit the Kingdom of Heaven for himself. The Foundation of Merit, is the performing of a Work, that we did not owe, and the doing of something that God had no Right to require of us; so that he who performs any Thing, that he is bound to do, only dischargeth his necessary Duty, and hath no just Pretensions to any consequent Merit. But our Saviour tells us, *Luke 17. 10. When ye shall have done all those Things, which are commanded, say, we are unprofitable Servants, we have done that which was our Duty to do.* We have done only the Office of good and faithful Servants, we have done no more than what is to be expected from the Creatures of God; and therefore should look for the Re-

None can do more good Works, than what is commanded; for what is not commanded, is not good, *Isai. 1. 12.*

All such Works would be superfluous, for neither themselves nor others are benefited by them, *Gal. 6. 5. 1 Cor. 3. 8. 2 Cor. 5. 10.*

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ward which he promifeth, not as a Debt, which we may claim in Point of Juſtice, but as a free Gift, altogether owing to his bountiful Grace and Favour. Beſides, we can do no good Work of our ſelves, our Righteouſneſs proceeds from the Aſſiſtance of his holy Spirit, and therefore we cannot be ſaid to merit any Thing thereby from him. But after all, where is the Man that diſchargeth his Duty perfectly, and that doeth all that he is commanded to do? If we will take God's Word for it, *In many Things we offend all*, Ja. 3. 2. *There is no Man that ſins not*, 1 Kings 8. 46. *There is not a juſt Man upon Earth, that doeth Good, and ſinneth not*. Eccleſ. 7. 20. And this takes away all Pretenſion to Merit; for how can that Man be ſaid to deſerve a Reward from God, who hath been defective in his Duty, and is therefore juſtly liable to Punishment? And ſince it is ſo, what Arrogance is it to pretend, that ſome Men do more than is required of them, more than is neceſſary to their Salvation, inſomuch that Part of their Merits may be transferred upon others, and the Omiſſions of other Men made up by their Over-Righteouſneſs. And if it ſhould be granted, that ſome have ſupererogated, that is, brought God into Debt to them, by their Overplus of Holineſs; there is not the leaſt Hint in Scripture, that one Man ſhall receive the Benefit of what another hath done; nay, on the contrary, we are taught there, that every Man ſhall re-

ceive his own Reward, according to his own Labour, 1 Cor. 3. 8. He therefore, that goes a *Pilgrimage* for the Merits of any deceased Saint, spends his Money and his Labour to no Purpose; and it were much better for him to stay at Home, and to mind his Business, and to do all the Good he can in the Neighbourhood, than to wander about in Quest of them.

4. As to the Main Spring of *Pilgrimage*, viz. a Belief that the Saint of the Place will either give, or intercede with God, to give the *Pilgrims* such Things, as they invoke the Saint for; I would intreat every Saint Worshipper seriously and impartially to consider, what Ground or Encouragement there is for praying to Saints, and expecting Relief from them: For, not to insist upon the many counterfeit Saints in the Church of *Rome*, and the Impossibility, without Divine Revelation, of knowing that the Person invoked, is really a Saint in Heaven. There is nothing like a Command in all the Bible for this Practice; not the least Hint of its being acceptable to God. No Account of any Reward given, or Promise made to it. Nor so much as one Instance of addressing to an absent Saint or Angel. We have no Intercourse with deceased Saints, no ordinary Means of communicating our Thoughts to them; so that we cannot be sure, that they hear us, and help us, and therefore cannot pray to them with Faith. They know not the

the inward Affections and Dispositions of such as pray to them, (God himself being the only Searcher of Hearts,) and therefore they cannot judge, whether it be fit that our Petitions should be granted to us, or not. We are in many Places of Scripture commanded to pray to God, but no where to any other Being. When our Saviour taught us how to pray, *Matt. 6. 9. Luke 11. 2.* he makes no Mention of addressing our selves to Saints or Angels, but sends us to *our Father which is in Heaven*, For, as *St. Paul* argues, *Rom. 10. 14. How shall we call on them, in whom we have not believed?* Of whose Power to help us, we have no Assurance, and therefore cannot trust in them for Relief. We pray to God, in all Places, and upon all Occasions, because he is every where, knows all Things, and can do what he pleaseth. Prayer is therefore a proper Act of religious Worship, and belongs to God alone; *Matt. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* To believe that the Saints have Knowledge of all the Prayers, that are every where made to them, and the Dispositions of those that make them, to bow down to them and salute them, and to pray to them in Confidence, that they can help us, though they be at so great a Distance from us, is to attribute Divinity to them; and we pay no greater Honour and Worship to the Omnipotent and Omniscient God, than this comes to. The Invocation of Saints is therefore manifest

nifest Idolatry ; it is paying that Worship to a Creature, which is due only to the God of Heaven : And for this Reason it ought not to be performed in any Place, or upon any Pretence whatsoever ; for it is not only a robbing of God of that Glory, which is due to him alone, but it also tends to lessen the Honour of the Divine Majesty, looks as if we distrusted God's Mercy and Goodness, and believed that Saints and Angels had more Bénévolence in their Nature, and were more ready and willing to help us, than God himself. Or, that God would not do it for the Sake and Merits of Jesus Christ, without their Mediation and Intercession. Whereas, he is our only Mediator and Intercessor with God in Heaven ; *There is one Mediator between God and Men, the Man Christ Jesus.* 1 Tim. 2. 5. *No Man* (saith he of himself) *cometh unto the Father, but by me.* John 14. 6. And in another Place, *Whatsoever ye shall ask in my Name, that will I do.* v. 13. So that it is needless, as well as sinful, to rely upon the Intercession of others. I know, it is said, that many have been cured at these Places, from which some would infer, that the Cures have been wrought by the Saint of the Place, or through its Intercession : But because some have been healed of their Diseases by drinking of the Waters of St. Patrick's Well, it doth not follow that St. Patrick wrought the Cure : For Protestants, who hold it unlawful to invoke Saints, have received as much Benefit

Benefit by the Use of these Wells, as Papists, whereof many Instances might be given : And therefore, I do not see, how any Papist can be assured, that it was done by *St. Patrick*, or through his Intercession. Or, if the Cure was done immediately by the Saint, or through the Intercession of the Saint, it necessarily follows, that the Saints deceased take Care of us, and intercede for us, whether we pray to them, or not. And therefore since this Practice is liable to so many Objections, it is much safer to abstain from it. Besides, there are great Cures wrought every Year by the Use of Wells, which are not pretended to be sanctified by any Saint, to whom the afflicted and diseased are to address themselves for Relief. From all which, it is evident, that the Cures wrought at these Wells, are to be ascribed to the Vertue and Operation of the Water, and not to any Saint, Male or Female. In a Word, before we possess our Minds with a firm Belief, that, for Instance, *St. Patrick*, *St. Brigid*, *Columkill*, *Colman*, or any other departed Saint doth the Work, we should be sure and certain, that there was once such a Person ; that this Person is now a Saint in Heaven ; that this Saint in Heaven can hear us and help us ; and lastly, that this Saint really did it ; of none of which we can be sure, without a Divine Revelation. Nay, unless the Saint be actually present with us at the Well, (which will hardly be alledged,) it is not possible, that
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the Cure could be performed by it : for no Being can act or operate upon any Thing, that is at a Distance from it self. We have as little Ground to believe, that a Saint in Heaven can cure us of any Distemper, as a Friend in *Japan* ; and therefore, it is as needless to pray to the one, as to the other. When we address our selves to a Being that is invisible, and not subject to any of our Senses, we can have no Expectation of any Help or Relief from it, unless we know, that it knows our Wants and Desires, and be present with us, and capable of working upon us. Lastly, let me beseech those, who are perswaded, that by *Pilgrimage*, but especially to *Patrick's Purgatory*, they shall be saved from the Pains of Purgatory in the other World, or have them much abated ; or if they think fit to apply their Penance to the Benefit of others, get some departed Friend immediately delivered from them, I say, let me also intreat them to consider, how many Marks of Imposture there are in the Popish Doctrine of Purgatory.

1. There is no Proof in Scripture of it, (as many learned Men in the Church of *Rome* do acknowledge.) We are taught there, that good Men pass immediately into a State of Happiness, and bad Men into a State of Torment, but there is not one Word of Purgatory.

2. The Blood of Christ cleanseth us from all Sin. 1 *John* 1. 7. By which *he hath obtained eternal Redemption*. Heb. 9. 12. not an annual,

annual, (as the High-Priest under the Law) but a complete perpetual Expiation from the Guilt of Sin. *For by one Offering* (of himself as a propitiatory Sacrifice for us) *he hath perfected for ever*, (i. e. completely expiated the Sins of) *them that are sanctified*. So that there is no Ground for asserting, that Men must suffer for their Sins in Purgatory; and they who preach this Doctrine to the People, do in other Words tell them, that Christ's Satisfaction is defective and imperfect.

3. It may be justly questioned, whether a Spirit can be purged of Sin by Fire, that is, that an immaterial Being should be purified by the quick Motion of Matter. The Greek Church perceiving this Absurdity, would not assent to this Tenent of the Council of *Ferrara*; and therefore in the Decree of Union betwixt them and the *Latins*, agreed upon soon after at *Florence*, it was asserted in general, that Souls were purified by the Pains of Purgatory; but nevertheless, the Church of *Rome*, least such an Alteration should bring her Infallibility in Question, called it afterwards expressly † a purging Fire. And the Descriptions, which their Divines give of it, are fitted to this Opinion; for they represent some of the Souls in Purgatory as broiling on Coals; others, as stuck through with

* *Whitby* on Heb. 10. 14.

† Catechism ad Parochos Artic. 5. Sect. 5.

Spikes of red-hot Iron, and the like. And if you will believe some of them, the great Smoak of Purgatory, is raised out of * stolen Tithe, which makes the Souls of all Tithe-stealers that approach it, sneeze as oft as they cheated the Priest. God hath so ordered the Course of Nature, that while a Spirit is united to a Body, it can be influenced and wrought upon by it ; but it is no where revealed to us, neither can it be proved, that Matter can operate upon a separate Spirit. Our Saviour's Argument for the Reality of his Resurrection, seems to intimate the Contrary, *Luke 24. 39. Handle me and see, for a Spirit hath not Flesh and Bones, as ye see me have*, which implies that they could not handle or see a Spirit ; which is not extended, and hath not Parts, and therefore cannot be purified, like Metal, by Fire, which separates the Dross from the Ore.

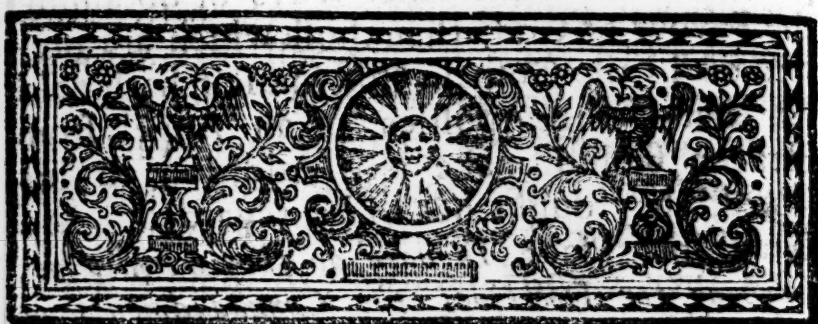
4. There is another very material Objection against our using any Endeavours, to purchase, or pray for the Delivertance of our departed Friends out of Purgatory, which is, that we cannot certainly tell in what State they died, and where their Souls now are ; *whether* (as this Doctrine was explained in the Council of *Ferrara*, and afterwards determined at *Florence* in the fourth Century ;) *Pure and without Stain, and free from mortal*

* Matth. Paris. p. 181. Fol.

Sin, and so ascended streight into Heaven ; Or, whether before it had perfectly accomplished the Penance due for Sins committed after Baptism, and so was to pass through the Fire of Purgatory ; Or, lastly, whether it died in mortal or original Sin, and so descended immediately into Hell ; When buying off the Pains of Purgatory was first invented, it is not improbable, that such impertinent Scruples should be started by those, that were to part with their Money for the Relief of their deceased Friends: and to satisfy such inquisitive Persons, there was a ready Expedient found out; Visions, Revelations, and Trances were very frequent. The Souls that were doomed to Purgatory, appeared often to the religious Orders, and earnestly implored the Benefit of their Prayers; and the Monks had trusty Friends, who had their Souls conducted into the other World in a Trance, and had an Opportunity given them of seeing themselves, and telling others after their Return, in what State their departed Neighbours and Acquaintance were. And at last, the Passage at *Patrick's Purgatory* was opened, through which any one, that durst adventure, might travel into the other World, and behold with his own Eyes the State of Things there. But if any one should, nevertheless doubt, whether the Soul of his Friend be in Purgatory, and should therefore be more backward in purchasing Masses and *Requiems*, and going in *Pilgrimage* for it, they have still one *Salvo* left: They

tell him that the Benefit of his Penance, and of his Alms, and Prayers will not be lost, but laid up in the Treasury of good Works at *Rome*, and applied by the Pope for the Redemption of the Souls that are really there; and that God will reward him for his good Meaning, and the charitable Intention, which he had, of relieving a distressed Brother. But though these pious Cheats and Pretences took with the common People, yet they were suspected by some, and openly condemned by others among the wiser Sort: The Visions, Revelations and Trances, were looked upon as mere Tricks and Impostures: And when *John de Angeli*, of the Order of Friars Minors, preached at *Tournay*, A. D. 1483. That the Souls which are in Purgatory, are under the Jurisdiction of the Pope, and if he pleases, he may empty all Purgatory, the Faculty of Theology at *Paris*, censured this Proposition, as doubtful in it self, and in the Meaning of him, who advanced it about ordinary Jurisdiction, as false and scandalous, and such as ought not to be preached to the common People. And as for the Doctrine of good Intention, there can hardly be a more dangerous Principle in Religion, for though a good Intention be a necessary Ingredient in every good Work, yet it is not all that is required to compleat it, the Work must be good and lawful in it self, commanded or allowed, or at least not forbidden, by God. So that a good Intention will

will not justify a bad Action, it will not license Men to frame new Doctrines in Religion, and to invent other Ways of obtaining the Favour of God; than those which are prescribed in the Gospel. God himself hath told us, that if the Apostles, or an Angel from Heaven should make any Addition to his Word, they ought not to be regarded. And in another Place, *In vain do they worship me, teaching for Doctrines the Commandments of Men*, Mark 7. 7. vid. 1 Sam. 15. 11, 12. 2 Sam. 6. 7. Otherwise, a good Intention would be an Inlet to all Manner of Superstition, and be the greatest Encouragement for Men to follow their own Devices, and to go a whoring with their own Inventions, as the Scripture expresseth it, *Psal. 106. 39*: Nay, it would not only excuse, but justify the most vile and immoral Actions, many having committed the most wicked and abominable Practices, with a Perswasion, that they did God good Service. Let not therefore Men be cheated of their Money with this Pretence, that God will reward them for their good Meaning; for if Purgatory be destitute of Scripture Warrant and Authority, and be derogatory of the Merits and Satisfaction of Christ, instead of expecting a Recompence, they should repent of their Folly, and resolve to apply their Money and Devotion to better Purposes.



CHAP. VII.

The Form of Penance used at Logh-Derg, or St. Patrick's Purgatory, examined.



HAVING said thus much of *Pilgrimage* in general, I shall now proceed to Examine that Form of Devotion, (or rather Superstition) which is used at *Logh-Derg*, and the Reasons (such as they are) that are given for it; and this I shall do in the same Order, as they stand in the Account of this *Pilgrimage*.

I. Concerning the spiritual Profit of this *Pilgrimage*. It is certain, that religious Retirement, and bodily Severities are very useful

ful, as hath been already observed; and therefore there is no doubt, but *David*, *Isaiah*, *Jeremiah*, and *John Baptist* frequently withdrew to private Places for the better convenience of Devotion, and Self-examination; and that they Fasted, Mourned, and covered themselves with Sack-cloath and Ashes, to humble themselves for their Sins; but that they turned *Pilgrims*, that is, Travelled far from their own Habitations to some Wilderness, merely to Fast and Pray there, and looked upon such a Practice as meritorious, and highly conducive towards purifying their Souls of Sin, we have not the least mention in Scripture; and the Places here cited, prove no such Thing. In the LIV *Pf.* (which is the LV with Us) we have an Account of *David's* intention to fly to the Wilderness, that he might avoid the mischievous Designs contrived against him by *Absalom* and *Achitophel*, but what Relation this hath to *Pilgrimage* I cannot tell. *Jeremiah* wished, that he had in the Desert a Lodging-place of way-faring Men, that he might leave his People, and go from them, for they were all Adulterers, an Assembly of treacherous Men, *Chap. ix. 2.* *Isaiah* also saith, *Chap. ii. 8.* That because of the Wickedness of the Land, and because it was full of Idols, and they worshipped the Work of their own Hands, that which their own Fingers made (a Practice too common among the Natives) *v. 19.* They shall go into the
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Holes of the Rocks, and into the Caves of the Earth, for fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth, *i. e.* To avoid the heavy Judgments that are ready to fall upon them, the People shall hide themselves in Places of imaginary Security. But this doth not prove that Mortification, or any other religious Exercise cannot be as well performed in our own Houses, as a Desert. Our blessed Saviour was carried immediately after his Baptism by the Motion of the Spirit into the Wilderness, to be tempted of the Devil, doubtless for very great and good Ends; for thereby beginning that Combat with the Serpent, which was foretold, *Gen. iii. 16.* He shewed, that *he was the promised Seed of the Woman*, which was to break the Serpents head, and vanquish the Power of the Devil; being come thither, he fasted Forty Days and Forty Nights, as *Moses* and *Elias*, the two great Prophets of the *Old Testament*, as Types of him, had done; the former at the giving, and the latter at the restoring of the Law, to give intimation (as it is believed) that he was to Proclaim a new Message from God to the People, and to reveal something to them, that was extraordinary and important; but this no more obligeth us to Fast and Pray in a Wilderness in imitation of our Lord, than to ride upon an Ass, or wear a seamless Coat. as he did. We are bound to imitate our Lord in all moral Duties,

ties, and to observe such positive Precepts as he hath enjoined, but as for Time and Place and other uncommanded Circumstances of religious Duties, they are indifferent in their own Nature, and we are not bound to imitate him therein. *John Baptist*, not having the Power of Miracles, used great Rigours and Severities to draw the attention of the People to him. He came preaching in the Wilderness, saying, *Repent ye, for the Kingdom of Heaven is at Hand*; but this no more proverth, that we should go in *Pilgrimage* to desert Places, than that our Raiment should be made of *Camel's Hair*, as his was; or that our Food, like his, should be Locusts and wild Honey. In the XVIII Chapter of the *Revelation*, there is a propheticall Account of the down fall of *Babylon*, (that is, *Papal Rome*, as appears from the preceding Chapter, with which, there is no doubt, but *Pilgrimage* will come to the Ground too) and of Gods commanding his People to depart out of her; and of the great Lamentation, which the Kings of the Earth, and the Merchants and Mariners made over her; and of the rejoicing which the Saints are bidden to make, for Gods avenging them on her; but not one Word of *Pilgrimage*, or going a tedious Journey to the Shrine or Relick of any Saint. In a Word, there is not the least Hint in any of those Places, of holy Lakes, Wells, or Rivers, or the like in the Wilderness, at which the Devotion of the People

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was more acceptable than elsewhere, and where the Merit of some *Jewish* Saint was transferred upon them, or their Prayers granted through the Intercession, or for the sake of that Saint.

The Case of *Moses* at the Bush, *Exod. iii.* and of the *Pilgrims* at *Logh-Derg*, are far from being parallel, as is insinuated in the Second Chapter of this *Pilgrimage*; and there is not the least colour of Reason for doing Reverence at the one, as well as at the other. God himself called to *Moses* out of the Bush, *Verse 4.* and commanded him, (not to go thither bare-foot, as the Text is here falsely quoted) but to keep his distance, and put off his Shoes, as a Token of Respect; because the Place, where he stood was holy Ground, by Reason of the special presence of God. But it is not pretended, that the divine Majesty appears at *Logh-Derg*, or ever commanded any peculiar Marks of Respect to be shewed there, on that Account. And if *St. Patrick* had been at *Logh-Derg*, (which is much Questioned) is there the same Reason for paying Reverence to a Saint, at a Place, where he once appeared, as to the Divine Majesty in a Place actually Honoured with his glorious and special Presence.

There is also a vast Difference betwixt the Captain or Prince of the Host of the Lord, and *St. Patrick* the Prince of the Saints of our Kingdom; for the former was a di-
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vine Person, which appears by the Worship, that *Joshua* paid him, which an Angel would have refused, as we learn, *Revel. xix. 10, 22, 9.* And the latter was only a Man, to whom divine Adoration is absolutely forbidden. But however that may be, if the Place, where the Natives speak to the Prince of the Saints of their Country must be Holy, and therefore must be approached bare-foot and bare-head, for the same Reason, they should always Travel in the same manner in *Ireland*, because there are few Places in it, where they do not speak to him, whether he hears them or not. As for their entering this Isle by Fire and Water, to fulfill that of *David*, *Psal. lxxv.* (which is the *lxxvi.* in the *English Translation*) *Verse 12. We went through Fire and Water.* *David* is speaking of some Thing past, and not to come; and he is not Prophefying of a Ferry at *Logh-Derg*, but exhorting the Children of *Israel* to praise God for their Deliverance from the many Troubles and Afflictions they had suffered. Besides, if this were a Prophefy, and were to be understood in a literal Sense, they must go through Fire, as well as Water, in order to fulfill it.

I cannot but take Notice here, how impertinently the Scriptures are Quoted, and how miserably they are wrested and perverted to countenance the most ridiculous Folly and Superstition. The sound of a Word, without the least regard to the Scope and

Meaning of the Sentence, wherein it is included, is enough to serve their Purpose. But as this is a common, so it is a pretty safe Practice in the Church of *Rome*, for the Scriptures being kept from the People, they make what they please pass for Scripture among them, and put what Gloss they think fit upon it, without much hazard of being discovered by those of their own Communion.

It would be very tedious to examine every Thing that is Silly and Superstitious in their Stations, Perambulations, and Repetitions of a certain Number of *Paters*, *Ave's*, and *Credo's*, for obtaining of certain particular Graces and Vertues, and the Pardon of certain particular Sins, mentioned, *Chap. iii. iv. 5.* I shall therefore bestow only some general Remarks and Observations upon them.

i. Their placing Religion and Morality in Numbers, is the heighth of Superstition, having no manner of Foundation either in the Nature of the Thing, or in the Word of God; there are certain Duties, which have a natural Tendency with the Blessing of God, to produce certain Graces and Vertues; thus Abstinence is apt to make us humble; Self-examination to make us contrite, and the like; but Number hath no such Efficiency or operation in itself. And as for the Pardon of Sin, Faith and Repentance are the Conditions appointed by God for obtaining thereof,

thereof, not of this or that particular Sin, but of every Sin. And whosoever addresseth himself to God with these Qualifications is very sure, (as sure as the Word of God can make him) of a general Pardon. There is no such Thing, as the forgiveness of Sin by halves, or piece-meal; God hath nowhere revealed to us, that upon saying three *Paters*, for the First, he will Pardon Sins of Cogitation; for the second, Sins of Locution, and for the third, Sins of Malice or Presumption. Moreover, since all our Sins are comprehended under one of these three Heads, where is the need of saying Five *Paters* for the Sins of the five Senses; and seven *Paters* for the Sins of the Seven Days of the Week. Indeed, if God had commanded us in the Gospel, to use a certain Number of Prayers, for obtaining of certain Graces, or the Pardon of a certain kind of Sins, we should have been obliged to comply with his Terms, to whom alone it belongeth to fix the Terms and Conditions of Forgiveness. Thus in the Law we find the Number seven appointed to be used often in religious Matters, not to denote that there was any Vertue or Morality in the Number itself, (which is entirely incapable of any such Thing), but to try the Obedience of a Stiff-neck'd People to the Commands of God, who might determine what he thought fit in those Things, and grant his Favours upon such Conditions as he pleased. But there
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is no such Thing required in the Gospel, nor the least Encouragement for using any such Practice; Religion and Number have no Connexion under that Dispensation, and they who would place Religion in Numbers, and perswade the People, that such a set of *Paters* will procure the Pardon of such a set of Sins, do very much pervert the end and design of the Gospel, and it is to be feared, take them off from performing the true Conditions of Pardon. This was one of the greatest Follies and Absurdities that the * Heathens were guilty of, from whom the Church of *Rome* hath taken this, together with many other of her Superstitious and Idolatrous Practices. It was the Opinion of the *Pythagoreans* that the Nature of all Things consisted in Numbers; and that the Number *Seven* was especially most proper in Religion. The Heathens in general, thought that the greatest Power and Vertue lay in odd Numbers †; of which the Number three was the chief, which shewed how much their Minds were darkened, and how far they had lost the true Notion of Good and Evil.

2. The end and design of any Prayer or

* Confestim, discussâ pigrâ quiete, alacer exurgo, meq; pro-
rinus purificandi studio lavacro Marino septies submerso
fluctibus Capite. *Apul. lib. xi.*

Tu conversus ad Aras dic quator *Ovid. Fast. 4.* Terq; senem
flamine, terra quâter sulphure lustrat. *Ovid Met. l. 7.*

† Numero Deus impare gaudet. *Virgil. Eclog. ix.*

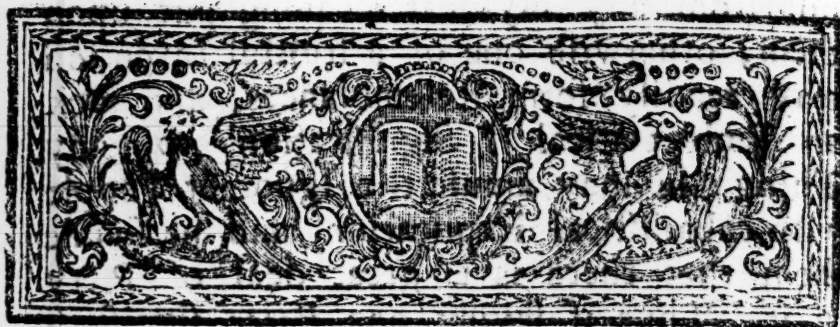
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Form of Words is to be learned from the plain Sense of the Words themselves, and not from any mystical meaning put upon them; otherwise one of a fruitful Invention may readily form Resemblances, and tack an Emblematical * Signification to any Thing; he may amuse the Ignorant People with caballistical Explication, and perswade them that there is a great deal of Piety in it. Thus if saying one *Pater* signifieth the Unity, why may not two *Paters* signify the two Natures in Christ, three the Trinity, four the Cardinal vertues, and the like. But the Church of *Rome* at this Rate can never be at a loss to promote their Superstition.

* *Biel*, a noted Doctor in the Church of *Rome*, saith, that certain, the better to help the Priest's Memory, taught him to apply his *Mass* throughout the Cases of Declension, as for Example; *Nominativo*, a *Mass* for himself: *Genitivo*, a *Mass* for his Father and Mother: *Dativo*, a *Mass* for his Founders, or Benefactors: *Accusativo*, a *Mass* for his Enemies, or Accusers: *Vocativo*, a *Mass* for Sinners and Infidels: *Ablativo*, a *Mass* for his Backbiters, and Slanderers.



CHAP.



C H A P. VIII.

Some useful and seasonable Observations from the Whole.



SHOULD now put a close to this Treatise, but the publick Good being the chief End that should be proposed in Works of this Kind, I cannot omit to draw some Observations from the Whole.

I. From hence we may see the Cause, why the *Irish* are generally so much poorer than their *Protestant* Neighbours.

It hath been so ever since the *Reformation* ;

tion; and particularly it hath been observed by many, that, last *Summer* in which there was a Dearth and Scarcity of Corn, we had One Hundred *Irish* for One *British* Beggar. And if we will enquire into the cause of this great Disparity, we shall find that it is owing in a great measure to their Religion; for not to mention other particulars at this Time, if we should reckon up the vast Numbers among them, that resort to Superstitious Places from distant and remote Parts of the Kingdom, and consider the Time spent in going to them, in staying at them, and returning home, together with the expence of such Peregrinations: And if, on the other Hand, we should compute the Benefit and Advantage that they might make, by employing so much Time and Money to better Purposes, in Tillage and Agriculture, in Trade and Commerce, or in any other honest and profitable Business, it would evidently appear, that their Superstition helps to bring them into Want. Moreover, besides the Time vainly and unprofitably squandered away on a Superstitious Account, they acquire a Habit of Idleness and Laziness by their santering which Sticks to them as long as they live. By which means the publick sustains no small Loss; for besides the great Multitude of Poor that we have to relieve, who are real Objects of Charity, through old Age, Infirmities, and unavoidable Accidents, it hereby comes to pass,

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that

that the Country is oppressed with Swarms of Poor, that are beggar'd and ruin'd by Superstition and Idolatry. And therefore, such, as have the publick Good, and the welfare of Mankind really at Heart, will use their Endeavours to take away the cause, and to stop up the Spring and Source of so great an Evil.

2. We may hence observe, what slow Progress the Reformation hath made in this Kingdom. We have many happy Advantages and Opportunities, both in *Great-Britain* and *Ireland*, for propagating the Protestant Religion, and yet the Number of Papists is exceeding great among us here, and the Land every where polluted with Idolatry. We have the Legislature on our Side, and we have the Light of the Gospel shining in its full Lustre and Purity. We see what Commands our B. Saviour hath laid upon us about this Matter, and we know what Obligations we lie under in this Respect, from natural Religion. How comes it to pass then, that Superstition and Idolatry abound so much among us? Is not Popery the same, that it was two hundred Years ago, very corrupt both in its Principles and Practices? Is not the Hazard of being saved in the Church of *Rome*, as great as it was in 1685? *Is not their Condition so far from being safe, that there must be extraordinary favourable Circumstances in their Case, to give a Man Hopes of their Salvation?* Tillotson's Serm. Fol. p. 128. Can any Thing
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be more destructive of real Goodness, than Placing Morality in Numbers, and Religion in ridiculous Rites and uncommanded Observances ? Or any Thing more absurd, than doing Penance by Proxy ? Is there nothing in Idolatry, in kissing and bowing to Stones, Crosses, Pictures, Images, and Relicks ; in invoking Angels and Saints for their Help and Intercession, and in trusting to the Merits of both the Living and the Dead ? What is the Reason then, that the reformed Religion gains so little Ground ? Where lies the Impediment ? Can any Protestant obstruct and hinder it ? Certainly, there must be great Faults and Omissions some where. The primitive Spirit, the fervent Zeal of the first Reformers are much abated. Many will not look back to the first Institution of our Religion, and copy after the first Preachers of it. Many are not for submitting entirely to the Gospel, but for accomodating the Gospel to worldly Wisdom. A publick Spirit is rarely to be met with, *for all seek their own, not the Things which are Jesus Christ's.* Phil. 2. 21. There are too many of us, it is to be feared, strangely deceived about Matters of Religion ; if Men take some Care of themselves, they think they need be little or nothing concerned for the Salvation of others. Perhaps it might be looked upon as Presumption, if I should take upon me to be particular here, I shall therefore mention the Opin-

nion of a very great Man, than whom none hath justly a more universal Esteem among Protestants of all Denominations, Archbishop Tillotson, in his posthumous Sermons, Fol. Vol. I. p. 327, 328, 329. *The Work*, (saith he) which God hath assigned to every Man, whom he hath sent into this World, consists, 1. In the Care of our own Salvation. 2. In doing what we can to farther and promote the Salvation of others. Every Man is concerned to help forward the Salvation of his Brother, and not to let him perish, if we can help it; and it is in every Mans Power to contribute something to this blessed Work of saving others. But this chiefly lies upon us, who are the Ministers of God, and to whom the Word of Reconciliation is committed. We are more especially commissioned and appointed for this Work, to watch for Mens Souls, and to be the Instruments and Means of their eternal Happiness. And therefore we, who are sent by God in a more peculiar Manner, and have this Work assigned us to do in this World, ought to be very vigorous and industrious in it. In his Sermon upon Matth. 28. 18, 19, 20. And Jesus came, and spake unto them, saying, All Power is given unto me, in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all Things whatsoever I have commanded you; and lo, I am with you alway, even unto the End of the World.

Amen.

Amen. Speaking of the Commission here given by our Saviour to his Disciples, and the Promise made by him to encourage them in the Discharge of it, he sets forth, that the Commission, *viz. to baptize, and to teach all Nations, doth primarily concern the Chief Governors of the Church, and next to them, the Ministers of the Gospel, in general. That they should be diligent and faithful in their respective Stations, teaching Men to observe all Things, whatsoever he hath commanded them. That the Meaning and Substance of the Promise is, That our Saviour having commissioned the Apostles to go and preach the Christian Religion in the World, tho' he was going from them in Person, yet he engages to be present with them by his Power and Spirit; and to assist them in this Work, and those that should succeed them in it, as the State of Religion, and the Welfare of it in every Age, should require, alway, even unto the End of the World.* But then he saith, the Condition of this great Promise to the Pastors and Governors of the Christian Church, is the faithful Execution of their Commission; if they do sincerely endeavour to gain Men to the Belief and Practice of Christianity, Christ hath promised to be with them. And he cautions all particular Churches to look to themselves, that they do not forfeit this Promise of Divine Assistance, *and have his Candlestick removed from them. There have been many sad Instances of this, since the first Plant-*
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ing of Christianity; and we have no small Reason to apprehend that it may come to be our own Case; for certainly, we have many of those Marks of Ruin among us, which did foretell the Destruction of the Jewish Church and Nation. And in another Place, Posth. Serm. Fol. Vol. II. p. 623. he expresseth himself thus; I remember there is a very odd Passage in Mr. Herbert's Poems, which whether it be only the prudent Conjecture or Foresight of a wise Man, or there be something more prophetic in it, I cannot tell, it is this.

*Religion stands on Tiptoes in our Land,
Ready to pass to the American Strand.*

*When Seine shall swallow Tiber, and the
Thames,*

By letting in them both, pollute her Streams.

Then shall Religion to America flee;

They have their Times of Gospel, even as we.

The Meaning of it is this, that when the Vices of Italy, shall pass into France, and the Vices of both shall overspread England, then the Gospel will leave these Parts of the World, and pass into America, to visit those dark Regions which have so long sat in Darkness, and the Shadow of Death. And this is not so improbable,

ble, if we consider, what vast Colonies in this last Age have been transplanted out of Europe into those Parts, as it were on Purpose to prepare and make Way for such a Change ; for there is no doubt, but those Prophecies, which, as yet, are only in Part, shall in due Time be fully completed. *Psal. 2. 8. Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession. Dan. 7. 13, 14. I saw in the Night Visions, and behold one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him ; and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages, should serve him.* Who are like to be the Instruments of bringing this about, no one can tell : It is certain, that God, in his own Time, will raise up fit Instruments for this Purpose, when those Words of the Evangelical Prophet *Isaiah, ch. 57. 7, quoted by St. Paul, Rom. 10. 15.* shall take Place, *How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things.*

But in the mean Time, the State of Religion there, (I do not mean the *English* Empire, but *Pern* and *Mexico*, and the other Parts of *America*) calleth aloud for the serious Consideration of every one, that wisheth well to the reformed Religion. If any one would be at the Pains to enquire, and to see what hath
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been done there, this last Century, and what is still a doing ; and should on the other Hand consider, how Matters have gone with the Protestant Religion in *Europe*, during the same Time, if he hath any Sense of Religion, it cannot but affect him very much, and make a deep Impression in his Mind.

I should have been glad that there had been no Occasion to give the least Hint of these Things, but they are of too great Importance to be slighted, and my Reasons for mentioning them at this Time, are,

1. To shew how far those of the Church of *Rome* exceed us in making of Profelytes ; and here I cannot do better, than to make Use of the great *Tillotson's* Words again, *Posth. Sermon. Vol. II. p. 284.* Among the many bad Things that have been done in the Church of *Rome*, there is one Thing very much to their Honour, that they have been at very great Charge and Pains, in their Missions for the Conversion of Infidel Nations. And it is no small Reproach to the Protestant Religion, that there hath not appeared an equal Zeal among us for this Purpose ; and that to our unwearied Endeavours to promote the Interest of Trade in foreign Parts, there hath not been joined an equal Zeal and Industry for the propagating of the Christian Religion ; which might surely be attempted, with more than ordinary Advantage, in those Places, where we have so free a Commerce. It is well, if they do not exceed us

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in this Point, even here in *Ireland*, where the reformed have so much Reason, and so much Subject-Matter for a true Zeal to work upon. I will not assert any Thing positively about this Affair, or make any Comparisons; but this I know full well, that they are very industrious here in spreading their Errors among their People, and in keeping them fast to their Communion, if not in making of Profelytes. And it is certainly unaccountable, that the Members of so corrupt a Church, should any where be more active and zealous in propagating gross Immorality, Superstition, and Idolatry, than those, who enjoy the Light of the Gospel fully and freely in its Purity, are in propagating the Truth. This sheweth that Charity is grown cold, that the true Spirit of Religion hath failed much, and that there is great Degeneracy and Backsliding among us.

2. The other Reason is, to rouse and awaken such as perhaps, do not think at all of these Matters, or do not think right of them. If one might expostulate this Matter with the Protestant Politicians. What can they imagine, will be the End and Result of all these Things? Is it not evident, that this State of Affairs, with respect to Religion, hath no very good Aspect? Are the Papists, where they have Power, or where they are not kept in Awe, better Neighbours to Protestants, than they used to be? Have they renounced their cruel and inhuman Principles of extirpating and destroying Hereticks?

The main Thing, under God, that supporteth and secureth the Protestant Religion, is our having a Protestant Prince on the Throne, and the Succession settled in the Protestant Line. Long, very long may it be so, and long may we enjoy so great a Blessing, and may we never provoke the Almighty to deprive us of it. But that there may be nothing wanting on our Part, towards the Continuance of so invaluable a Benefit, we should consider, that there are certain Duties that are proper for us to perform, and that are peculiarly required of us in every State of Life, and under every Dispensation of Providence. And now, when God hath been pleased to do so great Things in his Goodness and Mercy, for the Deliverance and Security of the Protestant Religion in these Kingdoms, is it not incumbent on us to exert our selves in the Propagation of it, by doing what in us lies in a truly religious and evangelical Way, to encrease the Number of Protestants, by converting and bringing over the Papists to the Communion of our Church. This is certainly the Duty of every Protestant, from the highest to the lowest; and it is very much in our Power so to do, having many Advantages to this End above most Nations in the World: But if we will not make a proper Use of them, and improve them to the good Purposes, for which they are given; if we should grow careless and indifferent about Popery, and if we should neglect, and it may be,

be, oppose and defeat the proper Means for reducing it: As Sin seldom faileth to meet with its Punishment in Kind, so we may have just Cause to fear that that restless and indefatigable Sect may still involve us in Misery and Confusion; and that our Coldness, and want of true Zeal for the Protestant Religion, may end in great and dismal Calamities, and at last, in the Removal of that excellent Religion, which we profess and enjoy.

We have great Reason to be thankful to God, for the great Happiness of having the free Exercise of our Religion; but there are many still alive, who have seen it otherwise here, a Popish arbitrary Prince on the Throne, the *Romish* Religion triumphant, the reformed Churches shut up, and Protestants every where (except at *Derry* and *Eniskillin*) oppressed and persecuted. And if we be not Protestants in Deed as well as Name, and do not bring forth the true and genuine Fruits of our Faith, the just Providence of God may have a thousand Ways to deprive us of it, and to bring Darkness upon us.

And it is not unworthy our Consideration in this Juncture, that the Catholicks of *Ireland* (as they stile themselves) have, in their late Address to the King, given up a Doctrine of no small Importance, and that is, the Popes Power of deposing Kings in Cases of Heresy, and of absolving their Subjects from their Allegiance. This pretended Power is founded upon a very wicked Principle, maintained by

the Church of *Rome*, viz. That Faith is not to be kept with Hereticks, but that they ought to be extirpated and destroyed; and he that renounceth the former, doth at the same Time virtually renounce the latter; for the Power of deposing Kings is the Consequent of an Obligation, which they wrongfully suppose all Orthodox Christians lie under to extirpate and destroy Hereticks. Now by their renouncing of both these Principles, or either of them, they also give up the Infallibility of the Church of *Rome*, and the Pope's Supremacy, (at least in Temporals,) which are the two main Articles in the Popish Religion, that hinder the Reformation of that Church, and keep them at such a Distance from us. So that in this Address, they have given us a fair Invitation to use some farther Endeavours about them. They have, as it were, met us half way, and have given us great Hopes of an entire Reconciliation: For such a Work is seldom done at once, but is usually brought about by a gradual Progression; great Allowances being to be made to the Prejudices of Education, which are seldom laid aside of a sudden.

And therefore, one would think, that it might be very seasonable in this Juncture, to lay hold of this Opportunity, and to make the proper Use of this good Prospect, which they have given us of an Accommodation. For if we consider the Character of the Persons concerned in this Address, and the Re-
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gard which they have to their Honour and Reputation, there is no doubt, but their own Worth and Integrity will induce them to give all the reasonable Tokens, that can be justly expected, of their Sincerity, by the Operation and Influence that this Concession must have upon them in other Points. Because, so long as they continue in Communion with the Church of *Rome*, they may have a Faculty to make what Professions they please; nay, they may have a particular Dispensation to profess Loyalty to an heretical Prince, and to deny that the Pope hath any Power to depose him, or to absolve his Subjects from their Allegiance. And besides all this, if they made such Professions of themselves, and of their own Accord, without any Faculty or Dispensation, with an Intention to promote the Catholick Cause, they may get an Absolution for what they have done. And as this is an Objection against holding Communion with the Church of *Rome*, that can never be answered, and cannot on any Account be got over; so, one would think, it should prevail with them to lay their own Case seriously to Heart, and to consider in good earnest, what a sad Misfortune it is both to them and to us, that let them be never so sincere and honest, (as no doubt many of them are,) yet those of a different Perswasion can never be fully secure, while they continue in the Communion of that Church.

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But besides this Encouragement that we have, to make particular Application at this Time, to the *Romish* Natives of this Kingdom for their Conversion, there are other Inducements, which give us no small Hopes of Success, if proper Methods were taken. The *Irish* are much more civilized, and become much more tractable than they used to be. They are laying aside their old rude and barbarous Way of Living, and they are coming into the *English* Customs and Manners. And as to Matters of Religion, so far as I could learn, there are very few among the common People, that believe Transubstantiation ; or that are not convinced that it were much better to have the publick Service, and the Offices of Religion, in a known than an unknown Tongue, and that are not desirous to understand their Prayers. And one Thing very remarkable hath occurred of late, much to the Commendation of the Popish Priest of *Cavan*: In a Catechism, which (as I am told) he composed and distributed, not long since, among his People and others: He gives up the worshipping of Saints, in these Words, which, to do him Justice, I shall insert here, as they are therein expressed by himself, by way of Question and Answer. C. *Fonn coir Muire Mhathair na na naoimh dadharadh ?* F. *Ní coir, do bhrigh gurab onoir so dlithear do dhia ambain.* C. *Fon ccoisgionn an Aithnesh, Onoir do thabhart do na Naoimh ?* F. *Ní choisgionn, do bhrigh nach anann an Onoir do bheirmid doibh, agas do*

do dhia : Oir onoramaoid iad ambain mur Chairde, agus mur sheirbhiseacha De. Which is thus in *English*. *Q.* Is it lawful to worship the Mother *Mary* or the Saints ? *A.* It is not lawful, because this is an Honour due to God alone. *Q.* Doth this Commandment forbid us to give Honour to the Saints ? *A.* It doth not, because we do not give the same Honour to them, as to God ; for we honour them only as Friends, and as faithful Servants of God.

3: We may observe, how much the *Popish* Clergy have to answer for, and what a heavy Charge lieth upon them, for imposing such gross Delusions upon their People in Matters of Religion. Eternal Salvation (which is the main Thing that Religion aims at) is of such infinite Moment and Importance, that the utmost Care and Wariness should be used about the Means of obtaining it. And all true Lovers of Souls will be extremely cautious and circumspect in a Matter of so great Consequence, and will on no Account whatsoever, have a Hand in drawing or alluring others to depend and rely upon any Means of Salvation, but such as God himself hath appointed, because no other Terms will do ; and if the Sinner, by trusting to them, should miscarry, his Loss is fatal and dreadful, in that it cannot be retrieved. And there is the greater Reason, why all those, who have taken the Care of Souls upon them, should deal honestly and uprightly in this Matter ;
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because a great Part of Mankind are very apt to be deceived and imposed upon in the great Business of Religion. There is implanted in Mankind an innate Fear, and uneasy Apprehension of suffering for Sin, if it be not some way or other prevented; and this induceth them to give a ready Ear to such, as undertake to shew them a Way agreeable to their corrupt Inclinations, for being delivered from the great Evils and Calamities, which they are justly afraid, their Sins will bring upon them. There is also in the greatest Part of Mankind, a great Backwardness and Unwillingness to real Goodness, and this is a strong Byass upon their Minds, and makes them very ready to try some other Way for obtaining the Favour of God, and very apt to hearken to such, (especially if they be their spiritual Guides and Teachers,) as would substitute something else in the Place of true Religion, and would perswade them, that it will do the Turn as well. And therefore, all spiritual Guides should consider well, what it is to take the Charge of other Mens Souls upon them, and should always remember, that in order faithfully to acquit themselves of this great and important Duty, it is necessary in the first Place, that they themselves should have sufficient Knowledge of the Will of God, concerning the Terms of Salvation, and then that they should plainly and honestly make these Terms known to the People, and impose no other upon them, that fo
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they may know what they have to trust to for eternal Life. They should honestly and ingenuously tell them, that there is no other Way to eternal Happiness, but the good old Way, and that is Obedience to the Will of God. The whole of this is often comprehended and expressed in the Gospel, under these two great Articles, *Repentance* and *Faith*, that is, hearty Sorrow for Sin, joined with a sincere Resolution and Endeavour to forsake it, and to do our Duty ; and a full Trust in God's Mercy, through Christ. Or, to express it in one Word, Holiness ; or, to speak plainer yet, Goodness is the only Way to Happiness. Men may invent a thousand By-ways, but there is no other but this. And Goodness is nothing else but a Conformity to the Nature and Will of God ; an Imitation of himself in his moral Perfections and Attributes, and Obedience to his positive Commands : And until we do so, we cannot be happy. Without real Goodness, there can be no true Happiness. God hath in his Word made Goodness or Holiness to be the indispensable Condition of Happiness. *Heb. 12. 14. Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.* And it is so in the very Nature of the Thing. Goodness is a necessary Ingredient of Happiness : It is a previously requisite Qualification, without which it is not possible to be happy. Goodness, or Virtue, or Holiness, (which are all different Words signifying the same Thing,)

consisteth in a right Frame and Temper of Mind, and consequently is the Health of the Soul ; the very State and Condition, that it should be in : So that the Mind of Man can no more be happy without Virtue and Goodness, than the Body can be well without the natural Scituation, and proper Function of all its Parts. Besides, Man being created after the Image of God, and in his Likeness ; and God, as he is the first and chief Good, being the Fountain of Happiness, and his Holiness being the main Foundation of his own Happiness, the same Causes and Ingredients, which make up the Happiness of God, must according to our Capacities, be found in us, or else we cannot be happy. Unless we be Partakers of the Divine Nature, and have put on a God-like Temper and Disposition, it is not possible for us to enjoy true Felicity. Until we be possessed of the Virtues and good Qualities of God, and of his holy Angels and Saints, we are not fit Company for our heavenly Father, nor capable of being happy in their Society and Communion. And on the other Hand, all manner of Sin is of a malignant Nature. It is the Disease, the unnatural and violent State of the Soul. It proceeds always from some Disorder or Imperfection ; from Blindness in the Understanding, or Perverseness in the Will, or Irregularity in the Passions. In a Word, it springeth from some Excess or Defect, some Degeneracy or Corruption of the Faculties of the Mind.

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And this will evidently appear to any one, that shall consider every particular Sin, and enquire into the Nature of it ; so that a wicked Man, a wilful and habitual Sinner, cannot be happy ; he can neither have solid and substantial Contentment and Satisfaction in his own Mind, while he is in this World, nor is he qualified for, or capable of relishing the pure Joys, and the spiritual Pleasures of Heaven. Sin (while it is persisted in) puts a constant Bar to Happiness. It is utterly inconsistent with true Felicity. It carrieth its own Punishment along with it. It is the very Cause and Spring of Misery, and produceth it as necessarily as every other Cause produceth its natural Effect, as the Sun produceth Light, and the Fire Heat. So that every wicked Man is his own Tormentor ; he bears the Fuel of Hell about with himself in his own corrupt and polluted Mind. His own carnal Lusts, and diabolical Passions, will infallibly make him miserable. And therefore, since Goodness is a necessary Ingredient of Happiness, and since Sin and Misery are inseparable, all those that have taken the Care and Charge of Souls upon themselves, should publickly and privately, and upon all proper Occasions, charge their People to forsake Sin, to believe and live according to the Gospel ; and should acquaint them that there is no other Remedy, no other Relief for all those that are weary and heavy laden with the Burthen of their Sins, but to cast themselves

on the Mercies of God alone, through Christ; and to work out their own Salvation for themselves, in the Use of such Means and Ordinances, as God himself hath appointed, and no other.

But if we will enquire how this Matter is managed by the spiritual Guides in the Church of *Rome*, it will evidently appear to all those, that will consider Things impartially according to the Principles of Reason, and the Precepts of the Gospel, that they have herein consulted their own worldly Interest, rather than the Good of Souls; and instead of conducting them in the true and safe way to eternal Happiness, do for their own By-ends lead them astray, and draw them into dangerous and pernicious Errors.

And this they have done not in a few, but in many Instances. Their Doctrine concerning the spiritual Wealth and Treasure of the Church; concerning Works of Superogation; and one Mans satisfying for another; worshiping of Images and Relicks; going in *Pilgrimage* to Places of imaginary Sanctity; Purgatory and Praying for the Dead; placing Religion in uncommanded Observances; Praying to Saints and Angels; performing the Offices of Religion in an unknown Tongue; denying the People the free use of the Scriptures; leaving the Second Commandment out of the Decalogue; and giving out that the *Priests* have Power to forgive Sins.

All

All these Tenets and Practices have a direct Tendency to baffle and defeat true Holiness. There is nothing of Piety or Morality in them. They have no Foundation either in natural or revealed Religion. They serve no other End but to enrich and aggrandize the *Popish* Clergy ; and it was for this Purpose only that they were first invented, and for this Reason they are still imposed upon the People.

I had some Thoughts of enlarging upon every one of these Particulars, and of shewing how they are Obstructive of true Religion and real Holiness, and what direct Tendency they have to take the People off from depending upon God alone, through the Merits of Christ, in working out their Salvation. But perhaps this may be better done on another Occasion in a Treatise by it self.

In the mean Time, I refer such of the Clergy of the Church of *Rome*, as have a Mind to be well informed about these Matters, and are disposed to act impartially, to the Books that have been written by the Divines of our Church against these Errors ; and particularly, to the Archbishop of *Tuam's* Address to those of the Communion of the Church of *Rome*, lately Published. And for their own Sakes, and the Sake of all those that are guided by them, I would request only one Favour of them, and that is, that they would not repeat and acquiesce in the
Reasons

Reasons (such as they are) which the Advocates of the Church of *Rome* have already given for these Impositions, but that they would consider the Answers made to them by *Protestants*, and see what they can say them.

I am now come to take my leave of the Reader; and, I hope there is no need of making any Apology for this Undertaking. In a Kingdom, where there are so many poor deluded Souls wallowing in Darkness and Ignorance, as to the truly spiritual Life; and where the *Popish* Religion hath done so much Mischief, it is the indispensable Office and Duty of every Minister of the Gospel on all proper Occasions to shew his Zeal for the *Protestant* Religion, and to exert himself against *Popery*: And this is so far from wanting an Apology, that I do not see how the Neglect of it can be justified.

I know it is invidiously insinuated and muttered by some, that it is not seasonable in this Juncture; but there is not the least Colour or pretence for this Suggestion. Hath it not been evidently proved beyond all Contradiction, that *the Corruptions of Popery are greatly increased and upheld by Pilgrimages*, (as the Parliament hath observed.) And is not this Practice kept up as much, if not more, than ever? And is it not fit then, that the Vanity and Sinfulness of it should be laid open and demonstrated

strated? Are not the *Papists* in better Heart than they used to be, more active and industrious in spreading their Poison? Is not, therefore an Antidote very seasonable and proper at such a Time?

If it were proposed that Rigours and Severities should be used against them, perhaps this might be unseasonable, and might raise a Clamour both at Home and Abroad, and might be made a Handle for persecuting the *Protestants* in foreign Parts, and a pretence for justifying it, although the Case of *Protestants* and *Papists* in this Respect is not parallel, but widely different. But although, considering the Principles and Practices of the Church of *Rome*, it is not only lawful but necessary, that we should secure ourselves by good and wholesome Laws, from the Mischief and Danger that always threaten us from that Quarter; yet there is nothing of Rigor or Severity intended, or so much as hinted at in this Treatise. I am convinced not only from the Nature of Religion itself, but also from the little Experience that I have had in the World, that gentle Usage and Argument taken from Scripture and Reason, and propounded to those that are in Error in the Spirit of Love and Meekness, are the best and most effectual Means for Propagating true Religion. Other Methods have been tried to little Purpose; but this too much overlooked and neglected. And all that is aimed at in this Work,

is

is that in propagating the Doctrine of the Gospel, we should follow the Example of our Saviour, and the first Preachers of the Gospel, who certainly best knew, how this Matter is to be carried on. And surely this can give no just Cause of Offence, and cannot be taken amiss by any good Man.

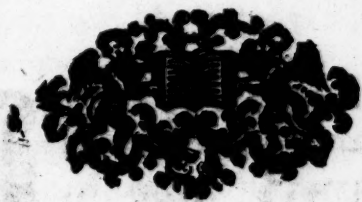


And all that is said in this Work

A
DESCRIPTION
O F
St. *Patrick's* Purgatory
I N
LOUGH-D E R G ;

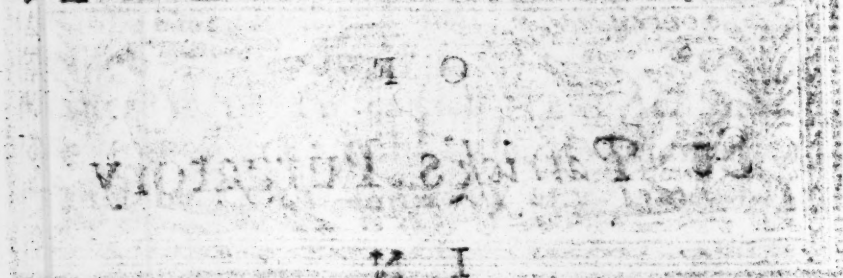
AND AN
Account of the *Pilgrims* Business
there.

By the Rev. Mr. HEWSON, *Rector of the Parish
of St. Andrew's, Dublin; and afterwards Arch-
Deacon of Armagh.*



D U B L I N :
Printed in the Year, MDCCXXVII.

DESCRIPTION



TOUGH-DEAR

DESCRIPTION

Account of the ...
1845

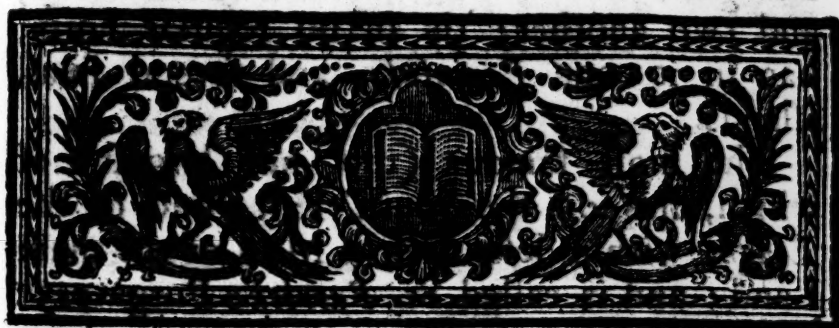
St. Paul's ...

...
...

TOUGH-DEAR



Printed in the Year ...
...



A DESCRIPTION

O F

St. Patrick's Purgatory

I N

LOUGH-DERG, &c.



AVING heard much talk of this Place, I went in Company of other *Protestants*, to visit it; and found as follows.

The *Lough*, scituate in the Parish of *Temple-Carn*, Barony of *Tirhu*, and County of

T 2

Donegaul,

Donegaul, is about three Miles broad one way, and two another; 'tis of no regular Form, has in it one *Peninsula*, and several small Islands.

The most famous (tho' not largest) of which, lies on the South East Side of the *Lough*, within less then a Mile of the main Land; and is called *St. Patrick's Purgatory*: 'Tis a barren rocky Piece of Ground, about eighty Paces long, and twenty broad, except in the end next the Shore, where 'tis about thirty. In it these Things and Places are remarkable.

1. Towards the right Hand of the landing Place, a small heap of Stones, with a Shank of a Cross in it, which they call *St. Patrick's Altar*.

2. Three or four Paces beyond this, another small heap with a Stone Cross placed on it.

3. And a little beyond that, a long heap of Rubbish, which is called *St. Patrick's Cove*.

4 Towards the left Hand of the landing Place, are the Ruins of a House and Chappel, which were demolished by Order of the Government, about the Year, 1680.

In

In the Chappel Ruins, are two Poor Altars, and near them two other Coves.

5. Some Paces beyond these, are the Saints Beds, being Six Circles of Stone; four of them put carelessly together, above a Foot high, and five or six in Diameter, with a Gap on one Side of each: And the Floors rocky and uneven.

† They stand in no order, within two or three Paces of each other: The two last Beds, have their Walls better made, and somewhat higher, and one of them twice as large as any of the rest.

They bear the Names of *Brenan*, *Bride*, *Catherin*, *Colam*, *Patrick*, and *Molossa*, in the largest Bed, and *Avioge*.

6. In the farther end of the Island is a coarse Altar, erected to *St. Patrick*, not many Years ago.

7. Some few small Trees, and a large one, half withered, are about the Ruins, and fifty small Huts in the nearer end of the Island, for the Reception of *Pilgrims*.

8. On the North East Side of which are, three lumps of Rock, three or four Paces within the *Lough*, almost contiguous, and a little further in it, the Shank of a Stone Cross, all about two Foot above Water.

And

And these being all the Things and Places worth Noting in and near the Island, the use which the Pilgrims make of them, is as follows.

1. They run bare-Foot, and bare-Head, (as they were from the time they first come in view of the Lough) with their Beads in one Hand, and a Stick like a † in the other, first to St. Patrick's nearer Altar, before which they say Kneeling, one *Pater*, one *Ave*, and one *Credo*.

2. Thence they go to the Chappel, (in no order) before which they Kneel, and say, three *Paters*, three *Ave's*, and one *Credo*.

3. In it the same Devotions in the same Postures; and then surrounding it seven times, repeat as many Decads.

4. Then they hurry to the Saints Beds, about the four first of which they go three Times each without, and as often within each, saying every time three *Paters*, three *Ave's*, and one *Credo*. And the same Number kneeling before the entrance of every Bed, the two last of which they compass nine times, saying, nine *Paters*, nine *Ave's* and three *Credo's*, and performing their Devotions as at the other Beds.

4. Which

4. Which finished they descend into the Water, surrounding the three Stones, and as they go, and prostrate upon one of them, run over five *Paters*, five *Ave's*, and one *Credo*.

5. To the Stone Cross, then in the Water by which standing with their Faces to the East, and their Arms extended, they repeat, one *Pater*, one *Ave*, and one *Credo*.

6. Then returning to Land, they hast all dripping to the heap, where the round Cross is. To which they bow, kiss and embrace it, and turning their Backs, lean on it a little while. Then face about, bow, and so to the Altar, where they began; saying on their Knees the same Prayers they did at first. And thence to the Chappel again, in which they say the Rosary and Fifteen Decads, Kneeling, and so they end (as they call it) one Station, which lasts above three Hours. This they are to do three Times a Day for eight Days together. At Sun rise, Noon, and Sun set.

7. And on the ninth Day (about two in the Morning) the titular Priest of the Parish (whom they call the Prior) puts them into the Coves, one of which holds Thirty, another Sixteen, and another Fourteen Persons The Men and Women, seperately receiving Money from every one before they go in. These

These Coves, that is Caves, are like long coarse built Ovens, above Ground about four Foot high and wide, but of different lengths; having each a small Spike-hole on one side. The *Pilgrims* being thrust into which, the Entrances are closed up with Stones and Dirt, and there they sit starving twenty four Hours without Meat, not having leave to Answer Nature, or any Refreshment except *Tobacco* and Water, which they receive as they do all the Light and Air they have at the Spike-holes. But above all Things avoiding Sleep, the *Priest* telling them, the Devil will carry them away, (as he has done two Cave-fulls already) if he catch them Napping.

The tenth Day, at the same Hour, they are let out, they go to the *Lough*, dip themselves thrice stark naked, put on their Cloaths, come to land again; and so their *Turras* (that is *Pilgrimage*) is ended. While it lasts they hear *Mass* several Times every Day, for there are many *Priests* in the Island, and every Day have a Sermon preached to them in *Irish* about one a Clock; after which they always go in Procession about the Chappel saying, a Litany: Their Diet during the time of their *Turras*, is only Oat Cakes, and warm Water once a Day after Sermon. But as much *Tobacco* Snuff and Cold Water as they please.

To the Altar on the farther end of the Island they go in Procession on *Sundays* and
Holy-

Holy-days, and hear *Mafs* there; they confess before they begin the *Turras*, and before the Coves, and receive the Holy Sacrament then. Their Bowings, Crossings and Kissing Stones, while they do their Stations, are almost innumerable. There were near five Thousand there last Year, as the Prior told me, who registers their Names, but not two Thousand had been this Year, when I was there, and commonly more Men than Women.

Between their Stations they lie in their Huts to ease their Feet, or saunter about taking Snuff, and telling Stories. The *Papists* of that Country seldom do their *Turras*. Their Votaries usually coming from the other three Provinces, and sometimes from *England*, and more distant Countries.

None make their *Turras* a second Time except their Clergy, by way of Decoy; and some bigotted People: And indeed few go willingly such as there on that Errand at all, but are enjoined by their Confessors, by way of *Penance* to expiate some gross Sins. Much haste, disorder, and hurry I saw, and little Devotion in these *Pilgrims*: And yet as much as heretofore used to be; if we may Credit a Latin Author of their own, whose Book Printed at *Waterford*, 1647, Complains of the Irreligion, great Abuses, and Disorders of the *Pilgrims* going to St. *Patrick's* Purgatory.

There were about three Hundred of these Devotees, (Sixty of which were in the Ovens or Coves) when I was there.

The Season of going on this *Pilgrimage*, begins as soon as the Days are long, and the Weather warm, and last while they have such Encouragement.

They do not pretend any Miracles to be wrought, nor are there any Beggars there. The Prior owned, that the Place is called *Purgatory*, only because Sins are there purged away by *Penance*. From him and another *Priest* I received some part of this Relation, and saw and observed all the rest; and according may Credit be given to.

August the 1st.

1701.

FIRGUNANNUM.

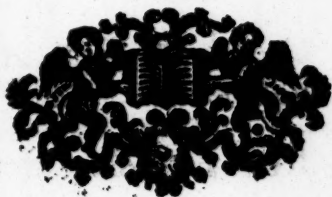
N. B. A *Decad* is Ten Ave Mary's and One *Pater Noster*.

The *Rosary* is five *Decads*.

Pilgrimage

Pilgrimage being for the most Part, performed by the *Irish*, at *Wells*, *Ponds* and *Lakes*, which, as they imagine, have been blessed by some Saint or other, and for that Reason, have greater Vertue in them towards the Curing of Diseases, than other Water; it may not be improper here, by way of *APPENDIX*, to shew, that this fond and groundless Conceit, was taken from the Religion of the *Heathens*.

And the Case of the *Irish*, as to their Instruction, being in many Respects parallel with that of the *Venedi*, or *diu Wendens*, a People in the King of *Prussia's* Dominions who speak the *Sclavonick* Tongue; it is hoped, that the following Letter, written by that Pious and very learned Divine, Doctor *Jablonski*, first Chaplain to the King of *Prussia*, may not be unacceptable to the Reader.



137
The language being for the most part
collected by the V.A. as well as
those which, as they happened, have been
collected by some Saint or other, and for that
reason, have greater Venerus in them to
make the Curing of Diseases, than other
which; it may not be important here, by
way of APPENDIX to show, that this
land and grounds of Convent was taken from
the Religion of the V.A.

And the Case of the V.A. as to their
Institution, being to give Light to the
which that of the V.A. or the V.A.
People in the King of V.A. or the V.A.
and from the V.A. or the V.A.
and that the following Letter, written by
the V.A. and very learned being
V.A. or the V.A. or the V.A.
may not be unimportant to the
V.A. or the V.A. or the V.A.

Convent of the V.A. or the V.A.
V.A. or the V.A. or the V.A.
the V.A. or the V.A. or the V.A.

V.A. or the V.A. or the V.A.
U
V.A. or the V.A. or the V.A.

A
LETTER

TO

J. Chamberlayne Esq;

AUTHOR of the

Present State of *ENGLAND*.

FROM THE

Rev^d. and very Learned

Dr. *JABLONSKI*,

First Chaplain to the

King of *PRUSSIA*.

Concerning the Instruction of the *Die WEN-*
DENS, a Nation in *BRANDENBURGH*,
that speaks the *Slavonick* Tongue.

Faithfully Translated from Latin into English.

Printed in the Year, 1727.

LETTER

J. Chamberlain Esq.

AUTHOR of the

Trigonometric

FROM THE

Rev. and very Learned

DR. J. ARBUTHNOT

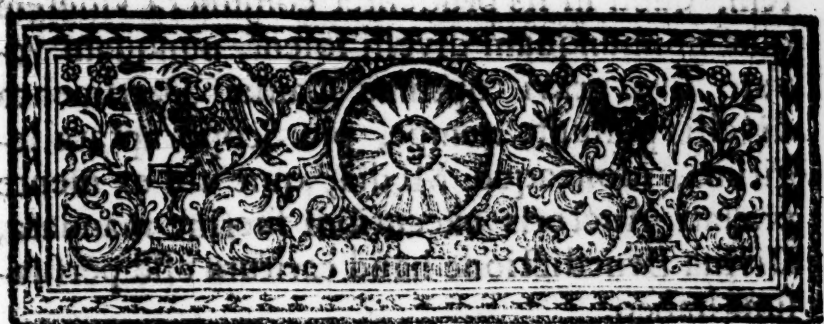
First Chaplain to the

King of GREAT BRITAIN

Concerning the Infirmary of the Disinfecting
DRUGS, a Relation in A. R. ANDERSON
the House of Commons, London.

Translated from Latin into English

is bound in the Year 1777.



AMPLISSIME
VIR,
DOMINE,
ET

Fautor Colendissime.



UM aliis Muneribus Literariis, pro quibus iteratas Tibi gratias ago, misisti ad me etiam Rn. Dni. Richardsonij **CONSILIA** de Hibernorum Romanistarum ad Evangelium Christi Conversione, mediantibus Libris vernaculo horum Sermones impressis, procuranda; quas

quæ summam utiq; mihi creaverunt voluptatem, quod in iis prudenter conjuncta viderem quæ nonnunquam divelli solent, nunquam vero sive gravi optimæ Causæ Detrimento divelli possunt, nempe, pio Scopio aptata legitima, idoneaque Media, quæ ubi ex mente præfati Auctoris executioni fuerint mandata, Divina Benedictione haud caritura esse persuasum habeo.

Non verò vel Tibi, vel Rn. Dno. Richard-
sonio ingratum fore existimavi, Vir Amplif-
sime, si nonnihil rerum nostrarum, quæ cum
Hibernicis vestris convenientiam quandam ha-
bere videntur, breviter ad te perscripsero.
Nempe, supersunt in hunc usq; diem aliquæ
veteris *Venedorum* populi (*Die Wenden* nobis
dicti) haud spernendæ Reliquiæ, qui Popu-
lus olim *Vistulæ* nunc *Viadri* & *Spreæ* acco-
læ, cum tribus circiter Miliaribus a Beroliño
sedium suarum initium capiat, inde per *Lu-*
satiam utramque, ab uno latere in *Misniam*,
ab altero in *Silesiam* procurrit, pars Cæsari,
& Electori *Saxonici*, pars Electori *Branden-*
burgico Subjecti. Numerus gentis haud fa-
cile iniri potest. In *Lusatia Brandenburgica*
124 *Venedorum* Pagi numerantur, in 24 Pa-
rochias divisi, præter plures ejus Gentis in
Silesia Brandenburgica, aliisque Districtibus,
quorum numerum juxta atque eorum qui Cæ-
sareæ aut *Saxonici* ditionis sunt, minus com-
pertum habeo. Is populus, ut *Sarmaticæ* est
Originis, ita Eloquij *Sclavonici*, hujusque,
quamvis a tot seculis Germanis Gentibus cin-
gatur,

gatur, etiamnum tenacissimus. Pars eorum *Caroli M.* tempore, trajecto *Albi*, in Ditione *Luneburgica* confederant, quorum tamen Linguae usus ob loquentium, ut videtur, Paucitatem, sensim accisus, Patrum & nostrâ memoriâ prorsus desit. Idem ut apud Nostros efficeretur, varie pridem tentatum fuit, cumq; in finem penes unumquodque Templum Schola *Germanica* instituta, plerisque etiam Ecclesiis Pastores *Germanici* dati, Linguae *Sclavonicae* ignari; libri vero eo idiomate impressi nulli, ut vel hoc pacto Gens rudis ad addiscendam Linguam *Germanicam* compelleretur.

Sed horum Mediorum ex voto successit nullum. Scholæ enim, quæ quidem rem optime confecturæ videbantur, ei tamen haud sufficere compertæ sunt; quòd *Venedi* non Urbes aut Oppida sed solos Pagos, Agriculturæ exercendæ Gratiâ habitant, unde difficilis Juventuti ex Pagis Parochialibus, non-unquam procul distitis, ad Scholam accessus, tempore presertim *Hiberno*, sed quod solum ipsis restabat, cum æstivo tempore Parentes Liberorum auxilio ad operas rusticanas indigerent: Ita fiebat ut Pueri quod hyeme inviti didicerant, Æstate haud inviti Oblivioni traderent, Parentibus in sinu gaudentibus, neq; patriam linguam *Germanicâ* commutandam æque ferentibus. Pastores *Germanici* *Venedorum* Ecclesiis præfecti, Officio suo infelicissimeungebantur, cum enim auditoribus suis Barbari essent, maximæ eorum parti, sexui

cum primis muliebri ædificationis dabant nihil; & Experienciâ compertum fuit, in hybride ejusmodi cætu, etiam post triginta plurimumve annorum decursum, oviculas pastorem haud intellexisse, neq; a Pastore fuisse intellectas. Quæ res in causâ fuit, cur summi Magistratus jussu plerique *Germanici* Pastores tandem rursus in Venedos commutarentur. Denique Defectus Librorum Sacrorum, Ignorantiam quidem Venedorum alere, non verò desiderium Linguae *Germanicæ* in iis accendere aptus natus erat, eorum enim ignorata Dulcedo Barbaræ Genti Contemptui fuit. Jam verò miserum infelicis Populi statum facile ipse æstimaveris, qui prorsus ἀνελπιστός, cui nullus Liber, nullum animi pabulum, neq; aliud Devotionis subsidium, nisi pauculæ Preces. & Hymni quidam memoriâ retinendi. Nec ulla Sacrorum Eloquiorum Particula in usum tot numerosarum Ecclesiarum impressa prostabat, sed quilibet Minister pro Concione Textum ita prælegebat, prout suo Marte (invitâ tamen sæpius Minervâ) è Lingua *Germanica* in Venedicam eundem converterat.

His tantis malis Fredericus Rex, gloriosæ memoriæ, medicam tandem manum admovit, obstetricante Pietate ejus Rn. *Gottlieb Fabricio* V. D. inter *Venedos* Ministro, pio, Zeli-que fervidi. Is postquam Linguam Venedam non sine labore didicisset, & Catechismum in eandem translatum præmisisset, majori mox operi se accinxit, totumq; Novum Testamentum eadem Lingua, Anno 1709.

evul-

evulgavit ; nunc verò Libro Psalmorum Hym-
 norumq; Sacrorum pariter elaborando eden-
 doque infudat. Vir iste ad presentem cui. præ-
 eff Parochiam *Peitzensem*, sex Pagos complex-
 am evocatus, cum nullam ibi scholam Vene-
 dicam invenisset, non sine difficultate, ipsis eti-
 am Paræcianis primum obnitentibus, effecit
 tamen, ut initio unus constitueretur Ludima-
 gister, qui duobus, è sex illis pagis operam
 suam commodaret : Hoc verò spartam sibi
 commissam fideliter ornante, brevi effectum
 est, ut non solum duo illi pagi Lectionis ar-
 tificio caperentur, verum reliquorum etiam in-
 colæ Præceptores sibi dari peterent, quorum
 mox tres impetrarunt. Hæc equidem omnes ip-
 se Fabricius Primùm legere, & Juventutis in-
 stituendæ rationem, haud exiguo cum labore
 docuit ; verum sementis suæ amplissimam mox
 vidit messem, cum non solum aliquot jam Ju-
 venum Centuriæ Præceptorum suorum operâ
 Lectionem edoctæ sint, verum ipsi etiam sub-
 inde Parentes (qui antea Liberos suos Litera-
 rum expertes æque feliciter ac ipsimet vixif-
 sent, vivere posse arbitrati fuerant, quin tacitâ
 quadam invidiâ perciti, Liberos supra se sapere
 noluerant) a Liberis suis literas, Lectionemq;
 hauserint, hancque quotidiana Devotione do-
 mi exerceant. Accidit quibusdam in locis, qui-
 bus forte Scholæ Magistri dari tunc non po-
 tuere, ut cum inter servos pascendis equis o-
 peram dantes aliquis reperiretur legere doctus,
 is Conservos inter pascendum eandem artem
 feliciter edoceret. Tantum potuit unius Viri

Pietas, sed Auctoritate Piiſſimi Regis ſuf-
 fulta, qui quo hac in re animo fuerit, egregiè
 ipſe declarat in *Reſcripto ad Regimen Neo Mar-*
chicum Dato, Die 22. *Sept.* 1708. ubi ita Rex.
Metuit Eccleſia in Grapke & Dubro, ne Pa-
ſtore ejus loci aliorſum translato, ipſa iterum
Paſtorem linguæ Venedicæ ignarum accipiat, id
quod ex accluſo ejus Libello ſupplice perſpiciet-
tis: Cum vero haud recordemur Edicto quopiam
aut Mandato Regio Linguæ illius uſum probi-
bitum fuiſſe, quin potius Gloriæ nobis ducamus,
Populos exotici Sermonis Sceptro noſtro ſubjici;
Sollicitè curabitis ut Prædicto cætui de tali
Paſtore proſpiciatur, cui defectus Linguæ haud
obſtet, quo minus commiſſum ſibi Gregem ſedula
Inſtitutione Catechetica in Doctrina Chriſtiana
erudire, ad timorem obedientiamq; Dei, & vi-
tam Chriſtianam manuducere, eiſque Doctri-
nam, ſolatia & admonitiones, pro cujuſque Sta-
tu impertiri queat. Haſtenus Rex, Gloriam
Numinis variis variorum Linguis prædicari
eupiens. Sed veſtra quoq; Pietas huc non
nihil contulit. Illis enim veſter Haleſius ali-
quot abhinc annis, cum in Tractu illo verſa-
retur, Libellum Anglicum, de Cura animæ
Summè neceſſaria, in Linguam Venedicam
transferri, & Budiſſini, quæ urbs Ditionis Sa-
xonicæ eſt, typis imprimi, Exemplariaque Li-
bri diſtribui curavit, non ſine magno rudis
plebeculæ emolumento atq; ædificatione. Eo-
dem in Tractu Cætus nonnulli Venedorum
Religioni Pontificiæ addicti Superſunt, quos
Lectionis & Librorum impreſſorum ope ad
 Eccele-

Ecclesiam Protestantem (quæ isto beneficio ipsos donat) allectum iri speramus. Hoc certum est, quibusdam Venedorum cognita Literarum Rudimenta ita salivam movisse, ut sponte nunc Linguæ Germanicæ addiscendæ animum applicent, quò libris ea Lingua scriptis ipsi quoq; frui queant; ut adeo quod Germanicæ Linguæ obfuturum credebatur, eventu planè contrario, in ipsius jam Incrementum vergat.

Sed nimis diu Te detinui, Vir Amplissime, jam vale & Ama.

AMPLISSIMI

Nemini Tui

Cultorem officiosissimum,

Dan. Ern. Jablonski, D.

Berolini, D. 5.

Maij. 1714.

...and the ...

SECRET

1. The first of these is the fact that the
2. second of these is the fact that the
3. third of these is the fact that the
4. fourth of these is the fact that the
5. fifth of these is the fact that the
6. sixth of these is the fact that the
7. seventh of these is the fact that the
8. eighth of these is the fact that the
9. ninth of these is the fact that the
10. tenth of these is the fact that the

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Chilodactylus

Don E. Japionski, Jr.

1. D. Miller

1947

[illegible]

and papers of the same.

100



A
L E T T E R
 T O
J. Chamberlayne Esq;
 AUTHOR of the
 Present State of *ENGLAND.*

From the Rev^d. and very Learned
 Doctor *JABLONSKI.*

Honoured SIR,

VITH your Present of other Pieces of Learning, for which I heartily thank you, I received also the Reverend Mr. Richardson's Proposals for the Conversion of the Irish Papists, by Printing Books in their Native Language. I found great Satisfaction in
 reading

reading them, because I saw in them those Things wisely put together, which are sometimes asunder, but never can be so without Prejudice to the best Design, viz. fit and lawful Means adapted to a pious End; which, I am confident, cannot fail of the Divine Blessing, whensoever they shall be put in Execution, according to the Mind of that Author.

However, worthy Sir, I thought it would not be unacceptable to you, or the Reverend Mr. Richardson, if I should write you a short Account of some Things here, which seem to be parallel to your Irish Affairs. There are, to this very Day, some considerable Remains of the ancient Uenedi, (called by us the Die Wendens,) who formerly inhabited the Banks of the Vistula, but now live along the Oder and Sprea; at present their Country begins about three Miles from Berlin, and from thence runs through both the Lusatia's into Misnia on the one Hand, and Silesia on the other; Part of them are subject to the Emperor, and the Elector of Saxony, and Part to the Elector of Brandenburg. The Number of this People cannot be easily computed: In that Part of Lusatia, which belongs to Brandenburg, there are 124 Villages of them, divided into 24 Parishes, besides many more of the same Nation in that Electorate, as far as it extends into Silesia, and in several other Places; of whose Numbers, as also of those subject to the Emperor, and Elector of Saxony, I have

no certain Knowledge. This People, being originally Sarmatians, speaketh the Slavonick Tongue, and most tenaciously keep up the Use of it to this very Day, notwithstanding that they have so many Ages lived in the midst of Germans. Some of them having passed the Elb in the Days of Charles the Great, settled themselves in the Country of Lunenburgh; but their Language, by reason of the small Numbers of those that spoke it, as we may imagine, having lost Ground by little and little, was at last quite disused within the Memory of our Fathers; nay of some now alive. Some while since, several Attempts were made, to bring our Wendens likewise into a disuse of it; and to that End, there was a German School set up at every Church; to most of their Congregations were sent German Pastors, ignorant of the Slavonick Tongue; and no Books Printed in that Language, that so this illiterate People might be under a Necessity of learning the German Tongue.

But none of those Methods had the desired Success; for the Schools, which seemed likeliest to effect it, were found insufficient; because the Wendens, being Husbandmen, do not inhabit Cities or Towns, but Villages only, which being often far asunder, their Children could not without Difficulty go to School, especially in Winter, which was the only Time they could be spared, by reason that their Parents could not want their Assistance in Summer at

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their Country Labours ; whence it came to pass, that they wilfully forgot that in Summer, which they had unwillingly learnt in Winter ; which their Parents, who were not willing to change their own Language for the German, secretly rejoiced at. The German Pastors of these Churches had very bad Success in their Employment, for being Barbarians to their Hearers, the greatest Part of them, and especially the Women, were not at all edified. And it was found by Experience, that even after the Space of 30 Years and upwards, in such Mongrel Congregations, neither the Pastor, nor the Flock understood each other. For which Reason, by Order of the chief Magistrate, German Pastors were at last exchanged for Wenden. Lastly, the Want of Books of Piety in their own Language, tended naturally to foment their Ignorance, but not to kindle in them any Desire to those in the German Tongue ; for that barbarous Nation, not knowing the Good of such Books, perfectly despised them.

And now you may easily Judge, what a miserable Condition these unhappy People were in, who were altogether unacquainted with Letters, had not one Book, no spiritual Food, nor any other Help for Devotion, but a very few Prayers, and some Hymns to be got by Heart. Neither was any Part of the Holy Scriptures Printed for the Use of so many Numerous Congregations ; but every Minister, instead of a Sermon, did read some Portion of the Word

Word of GOD to them, translating it himself as well as he could from the German, to the Wenden Language, though too often with little Accuracy or Judgment so to do.

At last King Frederick of glorious Memory, applied a Remedy to these great Evils ; the Reverend Gottlieb Fabricius, a godly and very zealous Minister of the Gospel among the Wendens, having by his Great Piety contributed much thereunto : For after he had with no small Labour, learned the Wenden Language, and translated a Catechism into it, he soon betook himself to a greater Work, and in the Year 1709. published the whole New Testament in that Language, and is now employed in publishing an elaborate Version of the Book of Psalms, and several Hymns. This Man being called to the Parish of Peitzens, which consists of six Villages, whereof he hath now the Charge, and finding no Wenden School there, though he met with some Difficulty at first, from the Opposition even of his own Parishioners, yet he so managed the Matter, that a School Master was immediately placed, for the Use and Benefit of two of those Villages. This Man so faithfully discharged the Trust committed to him, that in a short Time it came to Pass, that not only those two Villages were much pleased with reading their own Language, but the Inhabitants of the rest desired, that School-Masters might be placed among them too ; which they soon obtained, and

three were sent to them, Fabricius himself having with a great deal of Pains, first taught them to read, and then how to instruct the Children committed to their Care. He soon saw the happy Success of his pious Labour in this Matter, for not only some Hundreds of Children were now taught to read by the Industry of these Masters, but the Parents themselves (who formerly thought, their Children might live as happily without Letters, as they had done, and out of a kind of secret Envy, would not have their Children more knowing than themselves) learned to read from their own Children, and practised it in their daily Devotion at Home. Nay, in some Places, which could not then be supplied with Masters, while the Servants were taking Care of the Horses, some one of them who had happily learned to read, would often take that Opportunity to instruct the rest in reading. So much could the Piety of one Man do, when supported with the Authority of a most religious King, whose Sense of this Affair, he himself excellently declares in his Rescript to the Government of Newmark, Dated September 22d. 1708. as followeth. The Church of Grapke and Dubro is concerned, least when their Pastor is removed to another Place, they should again receive one ignorant of the Wenden Tongue, as you may see by their inclosed Petition. But forasmuch as we do not call to mind, that the Use of that Language was prohibited by any Royal Edict or Mandate, and we rather esteem

esteem it our Glory to have People of a foreign Language subject to our Dominion; you shall therefore take good Care, that the aforesaid Church be provided with a Pastor, whose want of the Language may be no Hindrance to him, by diligent Catechising to Instruct the Flock committed to his Care, in the Christian Religion, and to guide them to the Fear and Obedience of GOD and a Christian Life, and to Teach, Comfort, and Admonish them according to every ones particular State and Condition. *Thus far the King, being desirous to have the Glory of GOD preached in the different Languages of several People. The Piety also of your Nation hath contributed somewhat towards this Work; for your excellent Mr. Hales, when he was some Years ago in that Country, having got a little English Treatise, called, The Necessity of caring for the Soul, translated into the Wenden Tongue, and Printed at Budissin, a City of Saxony, he distributed Copies of it among them, to the great Benefit and Edification of that ignorant People. There are still remaining, some Congregations of Popish Wendens in that Country, whom we hope to bring over to the Protestant Religion, by the Means of Reading, and of having printed Books in their own Language (both which are conferred gratis upon them.) This however is certain, that the small Progress some of the Venedi, have made in Reading, hath so much raised their Appetite, that they do now of their own accord, apply themselves to learn the German Language,*

Language, that so they may enjoy the Benefit of Books written in it & whereby it is come to pass, that what was believed, would be a Hindrance to the German Tongue, doth, on the contrary, evidently tend to its Encrease. But, worthy S I R, I detain you too long, Farewel, and continue to love,

Your most Obedient

Servant,

Dan. Ern. Jablonski.

Berlin, May

5th. 1714.



APPENDIX

Concerning the Water Superstition and Idolatry of the HEATHENS.

WHEN the right Notions and Apprehensions of the Deiry were lost in the World, every Thing that was very beneficial to Mankind, became the Object of their Adoration, they believing that there was some Divinity in it. And the wonderful Works of Nature, being no where more conspicuous than in Water, the Heathens paid Divine Honour to it, being perswaded from the many good Effects it produced, that there was a Divine Power operating in it.

Jul. Firm. Lib. 2. Saith, that the Inhabitants of *Egypt*, perceiving the great Benefits they received from Water, worshipped and put up Prayers and Petitions to Water in general, and especially to Fountains and Rivers, and of these principally to the River *Nile*. They had also a great Veneration for the Sea. Vid. *Herbert's Religion of the Gentiles*, p. 139.

The *Persians* also payed Divine Worship to the same Element, and held it impious to pollute any running Streams. *Herodot. Lib. 1.* *Strab. Lib. 15.*

The

The *Greeks* worshipped the Ocean, esteeming him to be the Father of the Gods; it being a general Notion of the Heathens, that all Things had their Original from it. When *Alexander* had subdued a City, he returned to his Ships, and offered Sacrifice to the Ocean. *Justin* Lib. 12.

The same Practice was also introduced among the *Romans*; their Physicians observing how much Bathing, and Drinking of Water, contributed to the Cure of Diseases, Rivers and Fountains were also adored by them. And they had their several Gods or Goddesses, that presided over Lakes, Rivers, and Fountains, as our *Popish* Idolaters have now their Male and Female Saints; of this there are innumerable Instances, of which I shall mention a few here.

Ovid gives an Account how *Neptune* calls upon the Gods of the Rivers to help him to drown the World. *Metamorph.* Lib. 1. l. 276.

Convocat hic Amnes, qui postquam Tecta Tyranni intravere sui, &c.

And when *Daphne* fled from *Apollo* to save her Virginity, she prayed to her Father the River *Peneus*, for Relief. *Ibid.* Lib. 1. l. 545.

Fer Paters, inquit Opem, si Flumina Numen Habetis.

When

When *Calisto* was deflowered by *Jupiter*, and upon that Account, banished by *Diana* her Mistress, the Goddess expresseth her self thus. *Ovid. Metam. Lib. 2. lin. 465.*

I procul hinc, nec Sacros pollue Fontes.—

Virgil also invoketh the Fountain *Arethusa*, *Eclog. 10. lin. 1.*

Extremum hunc, Arethusa, mihi concede Laborem.

Aristeus, going to his Mother *Cyrene*, who dwelt under Water, in the Fountain of her Father *Peneus*, to complain of the Loss of his Bees, was introduced by her Direction in these Words. *Virg. Georg. Lib. 4. lin. 357.*

Duc, age, duc ad nos, Fas illi Limina Divum. Tangere.

The God *Tyberinus* having appeared to *Aeneas* in his Sleep, and having advised him to go to *Evander* for Assistance against *Turnus*; when *Aeneas* awaked, he prayed to *Tyberinus*, and taking up some of the Water of the River in the Palm of his Hand, he promised to offer up a Sacrifice to him, which *Virgil* expresseth very elegantly in this Manner,

——— *Nox Ænean, Somnusq; reliquit.*
Surgit, & ætherei spectans orientia Solis
Lumina, ritè cavis Undam de Flumine Pal-
mis
Sustulit, & tales effudit ad Æthera voces.
Nymphæ, Laurentes Nymphæ, Genus Amnibus
unde est,
Tuq; o Tybri Genitor, cum Flumine Sancto
Accipite Æneam, & tandem Arcete Periclis
Quo te cunq; Lacus miserantem Incommoda no-
stra,
Fonte tenet, quocunq; solo pulcherrimus exis
Semper Honore meo, semper celebrabere Do-
nis.

And that this God was nothing else but the
 River *Tybris*, take his own Word, *ibid.*

——— *Ego sum plene quem Flumine cernis*
Stringentem Ripas, & pingua Culta Secan-
tem.

Æneas worshipped the Rivers, when he land-
 ed first in *Italy*, *Virgil Æneid. 7. lin. 135.*

——— *Frondenti Tempora Ramo*
Implicat, & Geniumq; Loci, primamq; Deo-
rum
Tellurem, Nymphasq; & adhuc ignota Preca-
tur
Flumina.

Deu-

Dencalion and *Pyrrha* sprinkled themselves with holy Water, before they went into the Temple of *Themis*, *Ovid. Metam. Lib. 1. lin. 370.*

——— *Adeunt pariter Cephesidas undas
Inde ubi libatos irroravere Liquores.*

Upon which *Menelius* hath this Note. *Inde Mos aquâ Sacratâ vestes supplicantium inspergendi in Christianorum Templis Originem traxit*, that is, hence the Custom of sprinkling the Cloaths of Supplicants with holy Water, in the Temples of Christians, took its Original.

Horace also promiseth a Sacrifice to the Fountain of *Blandusia*, *Lib. 3. Od. 13.*

*O Fons Blandusiæ, splendidior vitro,
Dulci digne Mero, non sine Floribus
Cras donaberis Hædo*

In that Place without the City of *Rome*, where *Egeria* met *Numa Pompilius* to direct him what Laws were best to be established for the governing of his People, a Grove, a Well, and a Temple were dedicated to the Muses. *Juven. Sat. 3. lin. 13.*

*Hic ubi nocturnæ Numa constituebat Amicæ
Nunc Sacri Fontis Nemus, & Delubra locantur.*

and Line 18.

*Quanto prestantius esset
Numen Aquæ, viridi Margine si clauderet
Umbras
Herba, nec ingenuum violarent Marmora To-
phum.*

Ovid speaketh thus of the same Well. *Fasto-
rum. Lib. 3.*

*Vallis Aricina, Sylva præcinctus opaca
Est Lacus, antiqua Religione Sacer.*

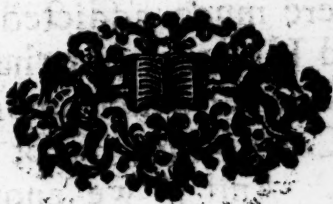
In another Place, Ovid expresseth himself
thus about the Original (as he supposed)
of this Practice. *Fastor. Lib. 2.*

*Græcia Principium Moris fuit. Illa nocentes
Impia lustratos ponere Facta putat.
Actoriden Peleus, ipsum quoq; Pelea Phoci
Cæde per Hæmonias solvit Acastus Aquas.*

From these Instances it is evident, that the
Heathens were much addicted to Water-Su-
perstition and Idolatry, and that this Practice
is originally Pagan; which among many other
Heathenish Corruptions, crept into the Chri-
stian Church. And if we enquire how and
upon what Account this was done, we shall
find it to be thus. The Heathens, when
they were first converted to Christianity, re-
tained a Hankering after many of their old
Customs,

Customs, and it being fondly imagined by some, that the making as few Alterations as was possible in their Customs, tended much to their Conversion ; for this Reason they were retained and mixed with Christianity. And their Practice was only new modelled ; the Name, and not the Thing being changed. And, because it was observed all along, that Water had a Salutary Vertue, and that much Benefit was got by it, the Water Practices were continued, which are now advanced to the highest Pitch of Superstition and Idolatry in the Church of *Rome*, and are become as corrupt as ever they were among the Heathens.

F I N I S.



Confessions, and it being fondly imagined by
 some, that the making as few Alterations as
 was possible in their Confessions, tended much
 towards Conversion; for this Reason they
 were retained and mixed with Christianity.
 And their Practice was only now modelled;
 the Water, and not the Thing being changed.
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 Water had a Salutary Virtue, and that much
 Benefit was got by it, the Water Practices
 were continued, which are now advanced to
 the highest Pitch of Superstition and Idolatry
 in the Church of Rome, and are become as
 corrupt as ever they were among the Hea-
 thens.

F I W I 2.

